CHAPTERS ON MISSIONS

IN

SOUTH INDIA.

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INTRODUCTION.

The following chapters were written during a short visit I paid to England in the summer of 1846. A variety of delays has arisen to prevent their publication till the present time, when it has pleased God to bring me back again after a second voyage to India, and after I had recommenced my work among the Telugu people. The cause of these chapters being written was, the want of information and comparative want of energetic zeal regarding Missions, which appeared to me to exist on the part of a large number of religious persons in this country. I entertained the hope that an increase of information would occasion an increase of interest and

of activity; and I also felt my heart stirred within me to direct the religious energy of young clergymen and students for orders towards the great field into which God is manifestly calling many of them.

That He may accept this offering, and in spite of its many faults, make it instrumental in calling forth the prayers of his faithful people, and their active Missionary exertions at home, and in deciding many labourers to go abroad into His harvest, is my only wish and frequent prayer.

June, 1848.

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I.

THE MISSIONARY DUTIES OF THE CHURCH OF ENGLAND.

I. The doctrine, that missions are a prominent and chief duty of the church of God, is not a novel or unauthorized one. Books, Charges, Sermons, Speeches, have been employed in maintaining the principle. There is scarcely one of our Bishops now living, who has not advocated it by his pen or his tongue. That which is needed is action. Commendation of missions is scarcely so much our work, as the conducting of missions. To laud a missionary is not so much a part of obedience, as to send out or to become a missionary. This is the spirit to which we need to be raised. At present we are content to act the Priest and Levite's part, and while we look with pity on the poor wounded heathen,

"to pass by on the other side." When shall we have grace, both as a church and as individuals, to act as the good Samaritan?

If this duty be not acted upon, the church can only stand in the position of a disobedient servant of God. "Go ye into all the world and preach the gospel to every creature," was Christ's parting command to the ministers of his church; the very terms of it shew that the sphere in which his people are to work for his glory, is the whole globe: "*all* the world, *every* creature," are words which will not allow us to stop short of the whole eight hundred millions of human beings who people the earth. And lest any should imagine that his command extended only to the days of the Apostles, and to the centuries immediately succeeding them, He makes His injunction as perpetual as time itself, and connects with His command, the promise "Lo I am with you alway, *even unto the end of the world.*"

2. Not only are individual christians likened to lights or candles set upon a hill: every church is also a "light of the world." To the whole church is the command given, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Just as a candle throws its light as far as it is possible for it to reach, struggling as it were with darkness, and causing its brightness to penetrate through every chink which there may be in the object which confines

its light, so is it with the believing body of Christ. The church, if it is really a living body, if it is in a healthy state, will be continually struggling and striving even beyond its strength, to send abroad the knowledge of Christ to heathen nations. A church which is not actively and essentially missionary is deficient in one of the chief marks of a true church. "This may be esteemed the true character of a church, which may lay claim to our Lord's promise that he will abide with it: in the first place it must go and teach all nations. It must be animated with the Apostolical, the missionary spirit. It must not rest satisfied that Christ should be preached to those to whom he has been preached of yore. It must not let sloth creep over it, so as to count that it has already attained. It must not be content with taking care of itself, of its own souls, of its own flock. It must so prize the treasure it has received, as to desire above all things to impart that treasure to others. It must have something of that spirit which will leave the ninety and nine sheep in the fold, to seek after and bring back the hundredth that is lost,—of that spirit which moved our blessed Lord himself to leave the throne of heaven, and the choirs of holy angels, and the rule of all the worlds, to seek after and bring back this poor wandering ball of an earth to the fold of his heavenly Father. It must have something of that spirit, with which Jesus Christ

yearned for the salvation of souls, for the conversion of sinners, for the shewing forth and spreading of the glory of God."*

3. Christianity is in its very nature expansive; Judaism was not so. The children of Israel had the part to perform of nursing and taking care of the truth of God committed to them. The church of Christ has the work committed to it of diffusing the knowledge of God. The knowledge of Christ is as a fire both in an individual and in a church: if it burns at all, it cannot remain shut up within the bosom; the man who has learnt the way of salvation has no peace in himself, until he communicates that knowledge to others around him; a silent christian, is a dead christian. Similarly a christian church dare not, cannot confine the word of God to its own bosom; a church which is content with labouring at home, working merely among its own members, resembles a mass of fuel in which the fire is smouldering, but not burning; which sends forth smoke not heat, which is not indeed actually and altogether unlit, but which in no degree answers the purpose of him who instituted it. Individuals within the visible churches of Christ, may speak of that love of Christ which has warmed their own hearts, to others who, though they profess to be christians are little better than the heathen; and so each man for himself, even at home, has

* Archdeacon Hare's Sermons.

opportunities of "letting his light shine;" but viewed as a body, they can only obey this command of their master, by engaging in the work of converting the heathen. Thus individual members in the Church of England may be actively obeying Christ, while the church as a body may be disobedient, and unfaithful.

4. In ancient days the blood of the martyrs was counted the seed of the church; and it was unheard of, for any one to be entreated by his friends to deny Christ before the heathen tribunal on the grounds that the church would by his death lose one of her ministers. But now it is too common a saying, in every one's mouth, "Why should you go abroad to the heathen, we cannot spare you at home:" in other words, "We shrink from giving you up to do God's especial work, at his command, because we don't know how to fill your place amongst ourselves." We cannot claim for all missionaries the title of martyrs, yet many of them go to their work in the spirit of witnesses and victims for Christ's sake, and some by their early death—occasioned by the climate to which they have gone—are joined to that "noble army of martyrs," who praise Christ. Unwillingly and almost unheedingly as we have sent them abroad, we yet may speak of our martyrs of these days: when we hear that in in a period of about 20 years no less than 53 missionaries or, missionaries' wives have died at

Sierra Leone ; that they went there, knowing the early death that probably awaited them—for in one instance, out of seven who landed from one ship, in the year 1823, at the end of six months only two remained alive,—when we know that they went in faith to do Christ's work to which he called them, we cannot find any other title to give them than that of Christ's martyrs. Our church is not the poorer because they have died ; were their number increased an hundred fold, we dare not, as believers in God's promises, fear that we at home should be sufferers.

5. In the Apostles' days and in the centuries immediately following them, the church was essentially missionary. We know more of the church in this light than in any other : of the majority of the apostles, we know little else than that in obedience to Christ's commands they left their country, which was still unconverted and unbelieving, to go and preach the gospel to the heathen. The larger part of the Acts of the Apostles is occupied by the history of the first missionary ; the greater number of the Epistles are from his pen. The stay-at-home objections to missions, which are so abundant now, are not to be found in all the New Testament : nor could they find room to stand along side the practical contradiction which they receive from the conduct of all of Christ's servants as related in that book. In the 2nd century, the church of Alexandria forgetting its own wants, and remem-

bering only Christ's command, did not hesitate to send out as a humble missionary to India, Pantœnus who presided over the celebrated school or college of that place.

II. The duties incumbent upon christians in great Britain in regard to the heathen are peculiar. To those who are content to confine their thoughts to the narrow limits of our small island, it will doubtless appear otherwise. But let any one in imagination take his stand in the midst of the Atlantic, and look first to Great Britain, and then to the relations she posseses with the rest of the world, civilized and uncivilized, let him note all the tribes of the world waiting for and desiring that intercourse with her merchants, which they monthly or daily receive; and he must feel that as a nation, a christian nation, we have been placed by God in a most extraordinary position. The churches of Germany, Sweden, and the rest of the continent have general missionary duties common to all churches; ours are peculiar; with them the subject is a chief one, with us it should be regarded as *the chief*, the foremost, the most imperative which God has given us. Out of all the world he has by his providences selected us to be the one missionary nation, marking his purpose by first giving us his pure gospel, and then bestowing upon us unheard-of means and facilities for communicating it to others. God is as the master,

we the workmen: He has sent us into the vineyard, he has put the tool into our hands, he points to the work he would have us do. Shall we wait and delay to do his bidding, till we hear an audible voice from heaven? Or has the providence of God no voice for us to hear? For all nations God has appointed some particular work. To other churches he has portioned out this or that peculiar work, the one especial work he has given to us, is that of being his missionary pioneers.

1. By our commerce we have become the neighbours of every living soul on the face of the globe. Those who sit at home, and who have not journeyed over the wide waters can have but little idea how large our trade is. The British channel is alive with our merchantmen; it almost resembles with its crowded shipping, the streets of London with their thousand vehicles. At the island of St. Helena, which is the house of call for those ships only which come round the Cape of Good Hope, no less than 1400 homeward bound vessels, most of which were British, came to an anchor during the last year. The lines of regular traders to America, to the East and West Indies, and to the Australian colonies, are as punctual as our coaches used to be. Two or three hundred British ships trade annually with China; the ports of India are perpetually crowded with them. Those countless islands in the China seas, several of them many times larger than our little

home, inhabited by savage nations, and their very names unknown in England, have our ships continually threading their channels and anchoring in their ports for purposes of trade. There is not a coast nor an island on the habitable globe, which does not receive visits from our seamen.

And we at home are living in dependance upon distant and generally heathen nations. Our clergy ascend their pulpits, with their coats and their gowns dyed with Indigo from Bengal: a large portion of our cotton articles of dress are of material grown in Tinevelly, Bombay or other parts of India. We cannot pass a day without our tea from China, and our Coffee from Arabia, or Ceylon or Jamaica. Some portion at least of our gay silks, and of our wax candles come from China and the China seas; our sealing wax is of Indian lac; our railway cars could not move were it not for the palm oil from the coast of Guinea, which is applied to their wheels; our medicines are gathered in from the four quarters of the globe; we build our houses with foreign timber, we carve our food with knives whose handles remind us of the Elephant hunters of Africa or Ceylon, we season our dishes with spices from Travencore or the Malaccas. Bengal rice is sold in our shops. Our whale oils were brought home by men who have lingered among the islands of idolaters. Our manufactories must, many of them, be shut up, and their teeming thousands must starve, many

of our Liverpool merchants, and Manchester manufacturers must be content to live in poverty, were it not for the markets where idolaters and Mahomedans traffic, and where they find a ready sale for their English goods. It were monstrous to affirm that all this brings upon us no particular duty: it were infidelity to deny that God, by this gift of extraordinary commerce, and by these close ties of common interest which He has formed between idolatrous nations and us, has given us in an especial manner the work to do for him, of carrying the knowledge of salvation to the heathen.

2. But our commerce is not all. God has not only sent us as wanderers over the face of the globe, (a means indeed sufficient for carrying the gospel every where;) but he has placed us and our authority in every quarter of the globe, and given us strongholds in every land, where the British missionaries may take their stand among pagan natives in perfect security. Our monarch has a dominion on which the sun never sets. She has the keys of the Mediterranean in the possession of Gibraltar, Malta, and the Ionian islands. She commands the Red Sea, and has an entrance into Arabia, by the possession of the strong post of Aden, at the extreme south point of that continent. The occupation of Singapore and Penang secures to her the command of the China seas.

The absolute authority she maintains over the

greater part of Hindustan, and over her large dominions on the Eastern coast of the Bay of Bengal, not only give to her a sphere for glorifying God among the Gentiles, which might gladden the most desponding mind, but they force her subjects into continual intercourse with Egypt, and oblige her to hold a pacific position towards that Mahomedan nation. Within the last year, we have made a fine British settlement in the island of Borneo; we command the Canton river and its commerce, by the island of Hong kong; far away to the south, Australia, Van Dieman's Land, and New Zealand form subject empires in themselves. British Guiana, with its aboriginal Indians, and its negroes, forms for us a dominion in South America as large as England. The Cape colony in Africa is scarcely smaller: Sierra Leone gives us intercourse with the varied tribes of West Africa; the fairest of the West Indies are ours, and in North America, the Canadas reach backwards into the undiscovered regions where territorial limits are unknown, save by maps and charts. The responsibility which these possessions, in the midst of millions of Heathen nations, lay upon us, is tremendous to think upon. Our monarch has more than ten times as many heathen subjects, as she has christians. The honour of our position is very great, the work of it exceedingly laborious, the privileges such as the most gifted might covet; but the responsibility and danger of it are greater still.

Here, then, is the duty of the Church of England, a duty impressed upon her, both by the general commands of Christ to every church as revealed in the Scriptures, and by his particular commands to us in the capacity of the chief church of this nation, as revealed by his providence. To say that we have obeyed this command, or fulfilled this duty, were simply to deny the evidence of facts.

The Church of England has about sixteen millions of people to care for in our own little island; she has 16,000 clergymen employed in this care. The Heathen, to whom God bids us to go, amount to about 200 millions, about twelve times as many as our own people at home. One thousand clergymen would seem to be but a small proportion to devote to the heathen. The actual number of Church of England clergymen who are employed among the heathen may be stated as 124;* and yet even this estimate is too

* The number of ordained English Missionaries to the heathen in connection with the Church Missionary Society is not more than eighty: of those who are in connection with the Society for the Propagation of the Gospel, forty-four. In this estimate I have omitted from the lists of these two Church of England Societies, 1st, Those that are employed among English colonists; 2nd, The German, native, and country-born clergymen; 3rd, The Englishmen who are employed as schoolmasters and catechists, but are not ordained. Once for all let it be said, that the omission of the mention of the labours of our Dissenting companions, and of christians from foreign lands, does not arise from undervaluing their great importance, but from the fact that their existence does not affect the *duty* of the Church of England.

large; the number of our own clergy, of men who have been previously engaged in the ministry in our own church, and whom we have sent abroad to the heathen, is probably not more than a fourth of that number.

We then, of the Church of England, have greatly neglected, and are neglecting, that great work which God has peculiarly committed to us. Whereas, if we only moderately neglected it, we should be maintaining our 1,000 missionaries, we now only maintain our 124.

Many turn away from missionary calls with indifference, they little know the danger we incur by such neglect. If our foreign dominion and our commerce were taken from our nation, in what state should we be left! Miserable, starving and despised, we should hold a third-rate position in Europe: like Portugal and Holland, we should fall from our high estate to be trodden under foot by all. Yet what other result can we look for, unless forsaking our sloth, we spring forward to hold our true position of an essentially Missionary church and nation. Along with God's gifts come responsibilities; we cannot be rich without also accepting the duties which the rich have to perform; we cannot hold India without also taking upon us the duty of evangelizing India; it was not God's purpose, in giving us so great possessions, that the only use we should make of them should be our

own aggrandizement, our own comfort, our own glory; he has work for us to do by means of his gift: we are not doing it, and we have only to read our future course in the history of the Scriptures, and of God's past providences towards men and nations. "Thou art weighed in the balances, and art found wanting," is the judgment which even a child may see must come upon us as a nation, unless we entirely alter our course.

Were God, in the course of a few years to take from us all India, the Canadas, New Zealand, the Cape Colony, and all our other dominions great and small, to raise up some other nation which should supersede us in commerce, so that our ports should be empty, and our ships cease, we should be obliged to confess that the act was one of the strictest justice,—and that he who had given these great powers had most righteously taken them away, because we had stubbornly refused to use them for the furtherance of his one great object, the evangelizing of the world.

A thoughtful man will feel, that even now, our danger is near: it was not yesterday we received these gifts; God is long-suffering, but our neglect has been that of generations: we have not now so much to expect that God will bear with us longer, as to admire his goodness in that He has not overwhelmed us before. Portugal, Spain,

and Holland, each in their turn were tried; their gifts were not so great as ours, yet failing of the great end for which God set them the foremost among the nations, they have fallen; their time of probation was barely so long as ours has been; we of this present generation must tremble lest the time of our probation be nearly at an end. We are yet a polished shaft in God's hands, but should we prove a blunted one, he will and must throw us aside, and draw another from his full quiver. The world of heathens must have the Gospel preached to them: this greatest of all privileges and glories is still offered to us: if we continue to refuse it, we must be thrust away to make room for some more faithful people who will obey God and receive honour and blessings in obedience, while we lie in disgrace and misery, and perchance in spiritual darkness.

II.

DESCRIPTION OF SOUTH INDIA.

'It is a fact so uniform and characteristic, that it may well be entitled to rank as an historical law,—that whatever city or nation has, in the lapse of past ages, held in its hands the keys of Indian commerce and Indian influence, that city or nation has for the time being stood forth in the van of the civilized world, as the richest and the most flourishing.* By this means Arabia was enriched till it justly acquired the title of 'Araby the blest;' as the mart of Indian merchandise, Palmyra raised its marble columns from the desert; Tyre holds her position in history as the first of merchant cities, because she was the carrier, though at second hand, of Indian trea-

* Duff's India and India Missions, p. 26.

sures. The eagle eye of Alexander led him to change the emporium of trade to the mouth of the Nile, where Alexandria flourished for generations, in wealth the rival city of Rome, because she carried in her streets the produce of the East. By the same means rose and flourished Bagdad; by their loss, she decayed. Nothing but the sort of monopoly which Genoa and Venice, and other Italian cities were able to retain of the carriage of Indian goods, raised them from the rank of small towns to that of the queens of the West. By the discovery of the passage to the East by the Cape of Good Hope was Portugal raised from her obscurity; when this trade was wrested from her by the Dutch, she fell back into her mean position, and Holland for a while blazed forth with splendour from the East. The last nation which has enjoyed the treasures of India, has not been the least raised to unnatural importance and splendour by the gift. May God in mercy grant that perceiving in time her high calling, she may discharge the responsibilities, and accomplish the glorious work committed to her, and not fall from the possession and the brilliant results of a gift;—which other nations before her have enjoyed, but having enjoyed it only for their own glory and gratification, have been rejected by Him who rules over all.

India is one of the brightest jewels of the British crown, it contains about 100 millions of

Hindoos and Mahomedans, who are subjects of our queen; besides many more millions who are under British control and protection: from it we derive large stores of wealth; in it are abundance of lucrative professions for the sons of Britons. Yet no one but an infidel ever thought that these were the ends, by which the purpose of God in committing that large continent to our care was fulfilled; it is not that the holders of Indian stock may receive their dividends with regularity, it is not that our London merchants may add riches to riches; it is not that a secure provision may be made for the younger sons of our influential families, that God has made such great and important changes in one of the largest continents, and one of the most populous nations of the globe. Other purposes he may have had, yet a believer in revelation can see that the one great and peculiar purpose of God, in so disposing of India and placing it in the hands of a protestant Christian country, is the imparting the highest of all gifts, the knowledge of salvation through his Son, to the millions of idolaters in that land.

The natural and intended result of the close tie between the two countries of Great Britain and India, is the mutual benefit of each: from India we are to derive the lesser good of temporal power and wealth, this is the secondary object; from Great Britain, India is to derive the greater good of religious knowledge, and the consequent bene-

fits of moral and political advancement; this is the primary object. The former of these two is partly obtained; India has greatly enriched our nation; the latter is mainly forgotten, we have only of late years begun, and are still with feeble hands carrying on the religious instruction of India. About forty thousand Britons find wealth or maintenance in India, from purely Indian resources; the number of ministers of all protestant denominations *from Great Britain* engaged with the natives, amounts to less than 150; those of the Church of England who have gone from this country, amount to about sixty.

The size of India is much greater than is supposed: the scale on which it is drawn in the maps and atlasses, where it is commonly seen, conveys a reduced impression of it. It covers as much space on the globe as the whole of Europe, Russia excepted; in extreme length from the Himalayas to Cape Comorin, it measures between 1700 and 1800 miles, in its extreme width about 1200 miles. It contains 1,300,000 square miles, and a population of more than 130,000,000 people.

I.—POLITICAL AND NATIONAL DIVISIONS OF SOUTH INDIA.

1. The Presidency of Madras, to which this tract is to be peculiarly devoted, includes the larger part of the peninsular portion of India. It commences at Ganjam on the East Coast; and from thence to Cape Comorin, the South point of the peninsula, it possesses a coast of nearly 1,000 miles in length. From Cape Comorin to the confines of the Portuguese state of Goa, its western coast extends for a distance of 560 miles. Its northern boundary is an irregular line, commencing at Ganjam on the East coast, running to the North of Nagpore in the heart of the country, thence sweeping westward till it passes the city of Jaulnah, and afterwards descending in an almost due south direction, till it reaches the river Toombudra on the borders of the Goa territory: here it turns westward till it reaches the coast.

Within these limits is included a surface of above 350,000 square miles, and according to the best calculations, a population of 32 millions of inhabitants. Perhaps a better idea of its extent may be gained from the fact that the area of the presidency, is more than four times as large as that of England and Wales; and its population about twice as numerous as that of those countries.

2. About half of this large territory is in every sense subject to the British government; the management of the country, the military authority, the administration of justice, the collection of revenue, the imposition of taxes, the protection of life and property, are all immediately in the hands of the East India Company, under her majesty's authority. It is as much a British dominion as the Canadas are. The remainder of the Presidency consists of four native kingdoms; the two largest are subject respectively to the Hindoo Rajah of Nagpore, and the Mahomedan Nawab of Hyderabad, (usually called 'the Nizam,') and occupy the centre portion of the north of the Presidency. The two smaller states lie in the extreme south west of the Peninsula, and are subject to the two petty Hindoo Rajahs of Travancore and Cochin. The subjection of these native states to the British authority, is by no means so complete as that of the districts comprised within the East India Company's territory. The administration of justice, the collection of taxes, the imposition of duties, the protection of life and property are all in the hands of the native powers: but in each state the ruler is effectually and closely controlled by the British Resident at his court, and by bodies of the Company's troops quartered in his territories. Consequently, although an European might be subject to some annoyances, arising from the less

settled condition of the states of Hyderabad and Nagpore, his person and property would be perfectly secure from ill-treatment on the part of the government. In the small kingdoms of Travancore and Cochin, the position of an European in regard to safety, comfort, and respect, does not much differ from that in the Company's dominions.

3. The large native population of the Presidency consists of three classes. The first is that of a variety of wild aboriginal tribes scattered in small numbers, on various less accessible mountains, and in forests. Little is known regarding them, their condition is usually that of harmless savages. The second consists of the Mahomedans, descendants for the most part of the races of northern invaders who successively overrun India. They form but a small part of the whole mass of the people, the proportion of them being supposed to be in South India, no higher than one in thirty; in northern India it is much larger. The largest division, and that which forms the main part of the population is usually known by the generic title of Hindoos.

The Hindoos, even of the Madras Presidency, do not answer to the idea usually entertained of them in Europe,—that they are of one nation, bound together by the common ties of blood, nationality and religion. The Hindoos entertain a similar idea regarding the inhabitants of Europe, and with about equal correctness. Vary-

ing in race, language, habits, dress, appearance, and government, the different nations of Hindoos have been divided on the subject of religion, into as many and hostile parties as can be found among Christians : many of their sects are more opposed to each other, both in doctrine and feeling than Protestants and Romanists. There is perhaps no country in which a feeling of nationality or patriotism is so entirely absent as in India : and if it did exist, it would be as unwise to expect any two of the distinct nations to entertain the feeling towards a common object, as it would be to expect Englishmen to have a patriotic zeal in regard to the national interests of France or Russia. The congratulation of the princes of India upon the wiping out the insult of Guzerat by the restoration of the gates of Somnauth, was about as wise as would have been the congratulations which Napoleon might have offered to the Sultan of Constantinople upon the success of the British Navy at Copenhagen.

4. The Hindoos included in the Madras Presidency, consist of four separate nations and a portion of a fifth.

(1.) The *Teloogoo* Hindoos, commonly by Europeans called Gentoos, occupy the country bounded by the coast extending from Ganjam in the north, to Pulicat, a town a little above Madras, on the East coast. A semicircular line drawn by placing one leg of a pair of compasses

at the north of the river Godavery, and drawing the other round from Pulicat to Ganjam would without any great error, mark the limits of the nation on the land side. They are computed to amount to ten millions of people: rather more than half of whom have been in the company's territories for two or three generations, the remainder are still subjects of Hyderabad or Nagpore. The Church of England has one Mission, consisting of two English clergymen, with some assistants, at Masulipatam, established in 1841, and another consisting of one native clergyman at Secunderbad. Other bodies of Christians from England, America and Germany, have six other similarly weak Missionary stations, of which most are very recently begun. The Bible is only partially translated into the Teloogoo language: though many tracts and small books have been published in it.

(2.) The *Tamil* nation is the next in position, and nearly equal in population to the Teloogoo, although it does not occupy quite so large an extent of country. Its eastern boundary is the sea from Pulicat to Cape Comorin. Its northern line is the same as that which forms the southern boundary of the Teloogoo people, for about eighty miles inland. Its western line from this point follows the boundary of what, in maps, is usually marked as the district of the Mysore; from the point where it reaches the line of the Western

Ghauts, it turns due south along the mountains till it reaches the Cape Comorin. It thus includes the greater part of what is commonly known as the Carnatic, the nation is altogether included within the limits of the Company's territories, and contains about eight millions of souls.

Among the Tamil people were established the old missions of Swartz and Fabricius in the last century: and the more recent and much blessed mission of Tinnevelly in the present. The Missionaries of the Church of England amount to about forty, of whom twenty-two have gone from England; those of other denominations of protestant Christians are twenty-five in number. The whole of the Bible and the Common Prayer-book, and a considerable number of tracts and books, have been published in this language.

(3.) The *Canarese* nation inhabits the district usually marked in maps as the Mysore, together with the belt of land which lies between it and the west coast. Its population amounts to about five millions, and it lies altogether within the Company's territories. In this nation there is no mission of the Church of England: the Germans and English dissenting societies maintain twenty six Missionaries within its limits. These have translated the Bible and many tracts into Canarese.

(4.) The *Malayalim* nation occupies the Malabar coast and the two small kingdoms of Cochin

and Travancore, which lie between the southern part of the Ghauts and the west coast. The population is estimated at one million. It is in this nation that the Syrian Christians, about 100,000 in number, are to be found; the Romanists are still more numerous: the main seat of the Portuguese power was here: at Cochin are found the small colony of white Jews, supposed to be descendants of a few Israelites who made their way from Judea to India after the destruction of Jerusalem by Titus. There are in this nation eight Missionaries of the Church of England, and seven of the London Missionary Society.

(5.) A portion of the *Mahratta* Hindoos occupy the north and westerly districts of Hyderabad and Nagpore: their boundaries towards the south and east being the same as those of the Teloogoo nation on their north and west frontier. The Mahrattas however extend considerably beyond the limits of the Madras Presidency. No part of the Mahrattas within that presidency, are included in the Company's dominions; they probably do not in these parts amount to four millions.

There are I believe, three Scotch Missionaries at Nagpore, but no others in the rest of this extensive district.

II.—INTERCOURSE OF EUROPEANS WITH THE NATIVES.

The influence which Europeans living in India exercise over the Hindoos for religious or moral good is very trifling ; it is much less than is in England usually supposed. The reasons are various: First, although a very wonderful change has taken place in European habits in India, and the proportion of moral and religious men is perhaps fully as large as in England, yet in India, as elsewhere, the majority of those who profess the name of Christ, know but little of real religion—and practise still less. Secondly, the number of Europeans in the country is very small, and although they are scattered about in many places, yet a very large proportion of Hindoos have probably never so much as seen a white face. In the Madras presidency the Europeans are as follows ; Private soldiers and non-commissioned officers amount to 9000 men ; Military officers of all ranks, both in the Queen's and Company's service, together with medical men, deducting those absent on furlough &c., amount to about 1600. The civilians resident in the country are 170 in number ; the chaplains vary from twenty-five to thirty. These are all in the service of the government. Besides these, there are about 100

or 120 other Europeans of all ranks and occupations in Madras or in up-country stations; and European Missionaries 130. So that the entire number of Europeans in the Presidency amounts to less than 11,000, while that of the Hindoos is about thirty millions. Thirdly, the intercourse which Europeans have with Hindoos is not of a character to convey decided or direct Christian influence. The body of 9000 soldiers, almost to a man, may be said to be entirely ignorant of any Hindoo language. The next body in point of size, the military and medical officers, are required to possess some knowledge of Hindustani, and many of them are excellent scholars in that language; but this is the language of the Mahomedans, and is but very partially available among Hindoos, beyond the simplest purposes; the officers who have acquired a sufficient knowledge of any Hindoo language to make use of it freely, are very few indeed. The civilians form the only portion of the East India Company's servants who are necessarily or usually familiar with any Hindoo language: their position in regard to religious intercourse with the natives is one of peculiar difficulty, and unless there be marked zeal and judgment does not admit of many opportunities for good. The chaplains are too much occupied with their English congregations to have any regular personal intercourse with natives at large. The Europeans uncon-

nected with the East India Company's service are not usually familiar with the Hindoo languages ; and where this familiarity is wanting, the christian knowledge or the christian character of the most holy European, can have no more than a very trifling and indirect influence upon the natives around him : for the English language as yet, is so little known by Hindoos, that it opens but a narrow door for christian communication. Consequently the work of religious instruction and of direct religious influence on about thirty millions of the heathen in the Madras Presidency is left almost exclusively to the small number of Missionaries. When it is remembered not only that a Missionary in most neighbourhoods is the sole European who is able to carry the Gospel to the heathen, but also that his lips form the sole channels of grace to tens of thousands around him, the paucity of means is still more discernible. In any parish in England, there is the clergyman, his preaching, his reading the Bible in church, his conversation and character,—there is perhaps a dissenting minister, then religious friends and acquaintances, religious books and publications, in almost every house a copy of the Bible, a certain amount of religious knowledge floating in most circles, and chance words spoken even by a stranger in season ; so numerous are the means in all but the very worst parts of our towns, that scarcely a man or woman can

say, that during their lifetime they have never had an opportunity of hearing of Christ, or that their conscience has never been roused. In most parts of India, even in a Missionary neighbourhood, unless a Hindoo actually hears the voice of the Missionary, or receives a tract from his hands, he has no means at all : a Missionary may spend years in a town, and yet thousands of the people may never enjoy an opportunity of hearing the offer of pardon of sin.

III.—SOCIAL CONDITION OF THE NATIVES.

The social condition of the Hindoos of the Madras Presidency, in the districts governed by the East India Company, is very low : in the native states it is worse. The feature which strikes the eye from the first, and which, on examination, proves to be too true, is abject poverty. The greater part of the country people live very nearly from hand to mouth. The wealthier classes, with a few exceptions, would in England be called persons of small means. The practice of living upon relations increases habits of poverty, and checks the advance of independent wealth and civilization ; if a Hindoo is a man of some standing, and possesses an income of 50 rupees a month (equivalent to £60 a year) he not only has to maintain himself and his family

upon these means, but also to support a number of idle relations who make his house a hive of drones. If his income becomes increased to 60 or 70 rupees, it is a signal for some three or four more distant connections to come and quarter themselves upon him: and much as he may dislike it, it is the 'custom of the country,' and he cannot resist supporting them. The Moonsiff, a native local judge, of Masulipatam, told me he had taken considerable pains to discover the amount of population, and the means of support of the people dwelling in the town and its suburbs over which his authority extended, and the results which he had obtained were these. The population amounted to 90,000 souls: 10,000 of these were in service of one kind or another, 10,000 more in trade, 10,000 were handicraftsmen, 10,000 were professional beggars, and as for the remaining 50,000, he could not make out how they lived. This was of course a very great exaggeration, yet was not without truth.

The Hindoos, though not admitted into any share whatever of the government of the country, are allowed to take part in the management of it. The army consists mainly of native soldiers, or sepoys, and there are several grades of native commissioned and non-commissioned officers: the subdivisions of each collectorate or county is managed, under the English Collector, by native Tahsildars, or Hindoo collectors, who derive

from their European superior certain powers in reference both to magisterial and revenue business. The judicial department also admits of Sudr Ameens, Moonsiffs and others, who exercise the power of decision in cases of smaller importance, both criminal and civil: of course all the underlings, who are very numerous, both in revenue and judicial departments, are appointed almost exclusively from among the Hindoos. Amongst Hindoo officials, bribery is the habit; to refuse a bribe is the exception: it is not difficult for a rich man to carry the day against a poor one, however just his cause, by bribing the native officers of the courts, in spite of the vigilance, the firm justice, and the ability of the English judge. It is a hopeless task for the English, either as a government or as individuals, to attempt any effectual check to the oppression on the part of all native inferior officials towards the mass of the people. It cannot be accomplished by any other means than by raising the moral condition of the Hindoos: for this end, the Christian religion is the only engine. As long as oppression and the receipt of bribes is counted in no wise improper or unbecoming by the most respectable and honourable of the nation, no coercive means, no vigilance, no skill, can possibly reach the evil. The peons or petty constables, exact fowls or food from the villagers through threats of false accusation: those about the

courts obstruct petitions, keep back witnesses, threaten plaintiffs till their friendship is purchased by a gift.

The following conversation, extracted from a journal, written at the time it occurred, will serve to illustratrate the subject:—

" While staying in the Choultry (a halting place for the heat of the day) I had abundance of company in a set of palanquin bearers, and in a number of cooly men, (i. e. hired labourers) who took up their quarters and laid down their loads in the verandah. When I had had enough of reading, and they of sleeping, I had a long conversation with two of them. The coolies were engaged as carriers; on my talking with them about their occupations, they said that they were small farmers, and that their proper business was cultivation, but that in preference, whenever they could, they went as carriers; they were now carrying on their shoulders bales of coarse cottons, from some merchant at Palcole, to another at Masulipatam, a distance of 45 miles: for this they each receive one rupee (two shillings); the value of each man's burden varying from 30 to 40 rupees (£3 to £4); the journey they accomplish in four days. When I asked them why they preferred this carrier's work to cultivating the ground, they said that in this work they got their whole hire to themselves; but that in cultivation, after paying all proper dues and rent, the Tahsildar's

peons (petty officers, of the rank of constables) unjustly exacted from them at the rate of one anna on the rupee, (that is, one sixteenth.) "But why do you give it to them, if it is unjust?" "If we do not give it, they beat us." "If so, why do you not go and complain to the Tahsildar?" (He is the native collector and magistrate of a small district.) "It is he that sets his peons on, and encourages them to do it." "Go to the English Collector then, and complain to him." "We can't do that, he lives 40 miles off, and the Tahsildar would stop us on the way, and drive us back." "But can't you go without letting any one know what your purpose is?" "Yes we can do that; but what is the result? the Collector writes to the Tahsildar to enquire of him about our complaint, and he will write back to say that he has beaten us because we would not pay our rent, or some such story as that; and then we come back again with nothing for our pains; perhaps we get another beating for making the complaint, and get turned out of our bit of land."

IV.—DESCRIPTION OF THE FACE OF THE COUNTRY.

The appearance of the country to the East of the great Ghauts or mountains, is in many parts

very dreary and bleak, except during the two or three last months of the year, when the green crops are on the ground. There is as much variety in the surface of the ground, as there is in different parts of Europe; rocky hills, and even mountains are numerous in some parts. It is a very common and peculiar feature of these, that they rise abruptly from the centre of a plain in a conical form; they look as if they had by some convulsion been thrust up, and had pierced the dead level of the surrounding country: except when they run to the height of 1,000 feet and more, they are painfully barren, presenting either sloping sheets of living stone, or broken masses of rock piled one on another, up to the very top of the hill: and interspersed with a few dry bushes, and drier blades of long grass. In some districts, the traveller may be journeying for an hundred miles together, in the midst of these hills, often close to the very foot of them: and yet not rise a single foot perceptibly. In other districts there are extensive plains, as level as a table, and very rarely pierced by any of these conical hills. The following description is applicable to many extensive localities.

The country spreads out before the eye, as an unbroken level, bounded by an indistinct horizon at the distance of from two to five miles. The soil is a strong black clay, in which during the wet season, the wheels of the bullock carts cut furrows a foot

in depth, and over which the horse laboriously travels, sinking to the fetlock at each step; during the dry weather it becomes as hard as iron, with cracks in it in every direction, an inch or two in width: the ruts and the tracks of animals impressed during the rain, remain stamped in the hard clay, and are gradually worn to a less harsh edge by the traffic on the rude causeway, or the track which serves for a road. Grass there is none: unless it be a patch here and there in some more favourable spot, or by the side of a pool which is fast drying up; hedges are nowhere to be seen: the gaunt black-stemmed palmyra, with its stiff tuft of fan-like leaves, suits the character of the scene; at a distance are a few clumps of trees, each partially concealing a village of mud huts; a few half-starved cattle are seeking for any blades of grass or dead leaves they can find, attended by a long naked boy.

There are other districts, where the only variety is the substitution in the place of the hard black clay, of a lighter soil, more remarkable for the very great number of stones on it, than for any thing else: and occasionally dotted with a few small bushes, whose scanty and parched leaves give a greater impression of dryness than could be excited by their absence.

There are others, as for instance, the missionary district of Tinnevelly, where the scene is different. The same extensive levels prevail, but

the soil during most of the year, consists of a loose, dry, sea-shore sand, relieved by very scanty blades of grass in some spots, and very dry bushes here and there in others. From out of this plain there rise up myriads upon myriads of the gaunt Palmyras, either in single trees, or in crowded clumps of a quarter of a mile across. I remember being amused at the commencement of the rainy season, when a heavy shower had fallen over night, to see a farmer engaged in ploughing a tract of bright yellow sand, which resembled nothing so much as the sea beach when the tide is out, but which, in the course of two or three months, would produce him a crop of grain.

There are still other spots more pleasing to the eye; a level plain covered during a few months in the year with short green grass, and bounded at the distance of a mile with a varying line of palmyra trees, interspersed here and there with some more comely timber, affords a relief to the wearied eye. Elsewhere a tank presents its sheet of water, rippling to the breeze, and most refreshing to the eye in a sultry climate; it is skirted at its shallow end by a border of bright green grass, and perhaps dotted by a few cattle enjoying the coolness of the water, or by some dazzling white cranes standing by the side. At the deeper end, where the water is retained by an artificial mound, the embankment is not unfre-

quently planted with bushes and trees, which form a very pretty green fringe to the sheet of blue water.

The following descriptions, taken from a journal, may convey impressions of a still more pleasing character, and represent some of the better parts of the undulating country of the Mysore.

'We left our sleeping quarters before day-light, and after riding about three miles quietly along the high-road, found that we had just enough light from the opening day to find our way through a quagmire, extending for more than half a mile, and in parts almost knee deep. When the day fairly broke, we found ourselves in a pretty country; every thing was fresh and wet, in consequence of the rain which had fallen the preceding day, and many little villages, embosomed in luxuriant green trees, were scattered about. At one spot, we came upon the river Cauvery, rolling its stream along rapidly and muddily, not less than 200 yards in width; we crossed it by a fine bridge of 70 arches, built previous to the occupation of the country by the British; the view from the top of it was pretty; a broad reach of the river extended for about half a mile before us, shut in by fine trees, above which rose the towers of two pagodas. We skirted the river for a mile or two, and after eight or ten miles more, reached the city of Mysore.'

'As we approached the town of Seringapatam,

the views became very interesting: we had been travelling along a good road under fine avenues of trees, and now crossed two or three canals of water, which were drawn off from the river Cauvery, to irrigate the country; the abundance of water gave the whole scene a delicious freshness and luxuriance both in the foliage of the trees and in the underwood. The rice fields with their brilliant green, were numerous, and diversified with plots of the tall corn-like cholum, maize and other grains. Here and there was a clump of the feathery cocoa-nut tree, interspersed with the graceful areca palm, with its lofty slender stem, and soft tuft of leaves at the top: or with the pretty sago palm, while underneath were the broad bright green leaves of the plantain. Presently we crossed some full rapid streams, spanned by picturesque bridges, and adorned by beautiful pagodas, with their broad flights of steps leading to the water, and breaking the line of green foliage on the banks; starting out from these pagodas were boldly devised figures of horses cut in stone, the size of life, and yoked four abreast, pawing and straining as it were to drag the building into the stream over which they reached. We then crossed the main stream of the rocky rapid Cauvery, and entered the fortifications of the city, passing across its deep ditches and through its massy gates, and so on through its shabby streets, till we reached the palace which had once

been the royal abode of Hyder Ali, and his son Tippoo Sahib. * * * * * * * . . . 'We reached Closepettah, after a ride of several miles through a jungle, which reminded me very much of some of our English roads; the bungalow commands a very beautiful view: immediately in front there is quite a forest of green foliage skirting the sides of a river, which runs unseen in its deep channel, and continuing for a mile or two till it is bounded by a small range of rocky hills, 500, or 1000 feet in height: these were partly wooded in their lower part, but above their green sides rose up enormous heads of rich purple or brown rock many hundred feet in height, yet fringed here and there with green bushes. To the left of the foreground, the brown tiled roofs of the houses of the town, and parts of a bridge peeped out from among the luxuriant and fresh leaved trees.'

Except perhaps during the first hour of the dewy morning, or the last hour of sunlight, during the cool months of the year, the perpendicular glare of light destroys much of the beauty which exists. An Indian sun, bright as it is, is not calculated to throw those varied lights and softened tints which form so large a share of the beauty of our scenery in temperate climates.

V.—A NATIVE TOWN.

The neighbourhood of towns, especially those near which any Europeans live, is usually much greener, in consequence of the numerous small trees, which skirt the suburbs, and are planted irregularly in the heart of the town. The following description of Masulipatam, one of the largest native towns in the East side of the Madras Presidency, may be taken as an example of many others.

The town is an old one, being referred to by the early traveller Marco Polo in the 14th century, and during the period of the East India Company's trade, it was one of the great emporiums for cotton goods. The native part of it is about three miles in length, and in its widest part, which is the centre, is not less than one mile and a quarter wide, but toward each end it narrows considerably. As we approach it we find ourselves on a better road than the track by which we had been travelling through the country, thanks to the European residents, who living in the outskirts of the town, have made some good roads for their own convenience. The town is however not discernible ; we are only aware of an approach to it by the less wild appearance of the country, by the increased number

of natives on the roads, and particularly by the thick clumps of palmyra, mixed with tamarind and other ornamental trees: these however, though not large, conceal the extensive, but low town, which cannot boast of tower, minaret or spire. We enter now one of the chief streets, which runs right through the town, but not quite in a straight line, and we find ourselves in what might be an English alley, wide enough to admit two carts to pass with ease.

The houses in this street are mainly of the better sort. They are not what are called 'up-stair or two-story houses,' (in all the town there are not twenty which have a second story) but they are all on the ground-floor; the very best are of the following description. The outside wall is about ten feet in height, built of brick and lime and perhaps plastered; the roof is of rough tiles, and projects about four feet beyond the wall, so as to form a small verandah, in which, on a raised mound of brick and mortar, the owner and his friends may often be seen sitting. The summit of the sloping roof is perhaps fifteen feet from the ground. Entering by the door, we find ourselves in a small court from 15 to 30 feet square, surrounded on most of its sides by open verandahs, in one of which we discover a mat, perhaps an old couch, and probably a few coarse English engravings, or worse daubs of native art, hung on the walls. This forms the furniture of

the drawing room of the house; the rest of it is an irregular building broken up into numerous little closets six or eight feet square, ill lighted by small windows, in which the members of the large family sleep and take their meals.

The houses of the second class are not very unlike the former, but are more numerous; these instead of having their walls made of brick and lime, can boast of nothing but mud for their material; occasionally white-washed, and continually repaired where the rain has washed part of them away. I have seen a palmyra or a cocoa-nut tree growing in the wall, or projecting from the centre of the tiled roof. As we proceed along the street, we come upon the 'bazaar,' or place where the shops are to be found, the 'Oxford Street' of the town; these shops have no glass windows, and do not dazzle the eye by the profusion or brilliancy of their wares. A very small verandah, reaching beyond a tiny store-room six or seven feet square, and so low that a European can barely stand upright in it, is enlarged by the erection of a shed, formed of one or two mats fastened on a frame work, supported by two bamboo sticks—this is the shop. Within squats the shop-keeper on his mat, around him are his goods, bales of native cottons, or piles of the common earthenware vessels, or a variety of country vegetables, gourds of every shape and size, cucumbers large and small, round and long, the

brinjal or purple egg-plant, leaves of various trees and shrubs, coarse plantains and others to suit the taste or poverty of his customers,—or baskets full of grain, red rice and white rice, vetches, peas, and the endless variety of pulses, black, green, grey and white, which the poor who cannot purchase rice are glad to obtain. Coarse canvas for bags, or hard ware, consisting of old rusty bits, iron rings, knives, and an hundred articles of which it requires some ingenuity to guess the use; there are in others, strings of white or coloured bags, from those large enough to contain a single penny, to those capable of holding bundles of betel leaf, hung down from the edge of the shed, which make the shop look gay. Further on in the street we pass the walls of a pagoda, and are probably disgusted at the indecency of some of the figures on the outside, or we come upon a cluster of the huts, in which the more respectable classes of the labourers live, and which remind us of the village abodes. The best and most tidy of these are circular: a mud wall three or four feet high, encloses a space of about ten feet diameter; from the top of it rises a peaked roof thatched with the large fan like leaves of the palmyra, to the height of fifteen or sixteen feet; the whole reminds the English eye of a diminutive circular corn stack with very low sides. Windows there are none; a low door, the height of the wall, allows of egress and in-

gress for the members of the family whose abode this small building forms.

Of these various classes of houses and huts the town consists: perhaps a dozen streets wide enough for carts to intersect each other at different points; but between them are numerous small alleys running between the houses, and just wide enough to allow two persons on foot to pass each other without touching, and turning at right angles every ten or twenty yards. In the town, there are not a few pretty spots, especially during the wet and cold season: in the more retired parts, many houses have a few feet of garden attached to them, surrounded by a mud wall, and just large enough to hold a small tree which rises above the enclosure, and which brings the brown tiled roofs into pleasing contrast with the green foliage. In others, a space of an hundred yards is quite open, on which the grass and wild flowers are growing, the village pigs are grubbing, and the lank ownerless pariah dogs are skulking: it is overshadowed at the side by some spreading tamarind or banian tree, beneath which the little brown naked children are playing; a few plantain plants with their broad, soft, and bright green leaves, peep out from some adjoining garden; and a cocoa-nut tree or two, affords a place where the screaming green and yellow parroquets may alight. Elsewhere the open space is occupied by a small pond, overhung with the boughs of the surround-

ing trees, while in the early morning the scene is enlivened by a number of washermen standing at the edge, and dashing the clothes they wash with the greatest violence against rough stones, placed in the water at a suitable angle. The spot resounds with a not unpleasant sound of beating; the clothes are purified and at the same time attenuated.

Around the outskirts of the town, in and out among the trees, are scattered numerous clumps of a species of hut, distinct from those already described, and inhabited by a very numerous division of the poorest lowest classes. Such a hut costs its owner, from one to two shillings; if he builds it with his own labour, the cost is probably less: he procures a number of bamboos, some as thick as a man's wrist, others as small as two fingers: cutting the stronger ones into pieces about six feet in length, he drives one end of them a foot into the sand, so as to form a sort of enclosure ten or twelve feet square; small bamboos are tied across these with strips of leaves or fibres instead of rope, and a sloping frame work of a similar kind is added for the roof, supported within and in the middle by a stout post: on this bamboo framework, a number of the large palmyra leaves are tied, and the house is completed. It serves for kitchen, parlour and all; during the hot weather however, the males of the family enjoy on the soft sand outside the door, a cooler repose at night than they could find within.

Such is a native town, as yet unaltered by English improvements: some dozen or twenty large well-built upstair houses of two stories in height, are the only marks of real civilization in regard to building. The rest of the town conveys the impression of great poverty, absence of comfort, and little knowledge of the arts of civilized life. Outside the town are a number of small fields called compounds, in each of which is a well built house suited for the residency of Europeans.

VI.—PAGODAS.

Nothing so frequently meets the eye, either in town or village, as the place of worship or pagoda. In England, even in towns, the churches are among the largest, best, and most conspicuous buildings; so in India, the pagoda, large or small, is remarkable as being more substantial, lofty and prominent than the surrounding dwelling houses. It is true that in some villages and hamlets this is not strictly the case, at least in reference to the building erected in honour of the numerous village-goddesses. These are usually very humble: I recal to mind one of a usual style: it is erected in a similar way to the poorest sort of hut: a framework of bamboos covered with palmyra leaves, and enclosing a dark confined space of six

or seven feet square forms the abode of the goddess ; it has a small doorway but no door, and I have in the early morning disturbed a goat or a pig, overlaying the goddess : the idol consists of a small stone with an uncouth figure of a man on horseback rudely carved in relief upon it. The villagers, as they go to their work in the morning, pass by it, and bowing to the ground prostrate themselves before the shed, say a few words to Amma (' our mother,') and pass on.

The pagodas of larger villages and of towns, are more substantial and more important, though still paltry to European expectations,—a few famous ones excepted. An inferior one consists of nothing more than a single building : it is a house built in a square form of brick and lime, and plaistered over with a variety of raised ornaments or figures : it is ten or twelve feet in diameter, twenty feet in height and roofed with a sort of peaked irregular dome also plaistered, ornamented and whitewashed. This is the abode of the god : for the object of a Hindoo temple is so far distinct from that of a Protestant Christian church, that it is the house or dwelling place of a certain deity, and not merely a convenient place in which his worshippers may assemble. Consequently as a pagoda twenty feet high and ten feet wide is large enough to hold an image of three or four feet in height, the god's-house or shrine is no where larger than this, whether it

form the meanest or the most magnificent temple. The difference does not consist in the size or shape of the building itself, but in the presence or absence of surrounding buildings : usually a town pagoda consists of an open square court yard surrounded by four high straight walls : if it be devoted to Siva, each corner is surmounted by the figure of a bull : over the gateway, in the centre of one of the walls, is erected a tower called a goprum, merely for ornament, narrowing towards the top, and covered with ornamental plaister work, or figures often indecent. Inside the court, there are two or three of the above mentioned god-houses, in which are respectively images of the god Siva, or Vishnu, whichever of these claims the temple as his abode, and of his wife and sons. Besides these there is usually a small mantapam or piazza, with a flat roof, supported on four pillars, under which the idol is exhibited on festival days ; the rest of the court is open ; a flag-staff hung with small hand-bells usually stands in the centre.

In the great and most famous temples there are as many as three walls, one within another, forming as many regular open enclosures. The lofty goprums or gate towers are repeated in each wall, and are as much as 200 feet in height, formed of eight or nine stories, each diminishing in size towards the top, and richly ornamented with figures as large as life. The open spaces

between the walls, each contain several god-houses, several of the flat roofed piazzas, and a small pond or two surrounded by stone steps. At both the great pagodas of Madura and Conjeveram, there are famous piazzas said to be supported by 1000 columns, but as the columns are not more than twelve feet high and closely crowded together, the building though large is dark, and devoid of beauty. At Conjeveram, the ponds are filled with clean water, and present really refreshing places for the many persons who are constantly performing their religious ablutions in them. At Madura, there is only one pond; it has been receiving perhaps for 1000 years the washings and off-scourings of the hundreds of thousands of Hindoo men and women, who on festival occasions in crowds, and on ordinary days by twos and threes, are washing themselves in it. It has a thick bright green scum upon it, and when this is removed by the motion of the bathers the water below is discovered to be of a similar hue; yet the bathers are continually dipping their heads into it, taking mouthfuls of it and squirting it out again: I know of no other creatures but a hog and a brahmin who would not be disgusted by the manifest impurity of the liquid.

India is full to overflowing of scenes and objects to interest any European; a thoughtful person, who takes the trouble to learn a native language, and who makes himself familiar with

native habits, abodes, and mind, may spend a lifetime in adding to his stock of information. He will not find much that is beautiful, or cheering, or ennobling; but he will daily have his sympathies drawn out towards his suffering, ignorant or deceived fellow-men; and if he himself knows that one remedy for sin and its consequences which God has provided, the knowledge of God in Christ, he cannot but continually yearn and strive that those whose sorrows or whose sins he is beholding, may be partakers of the same great gift. Counting intellectual education, civilization, and good government, the introduction of the arts, and whatever else man may devise, to be truly desirable subsidiary means, he will not be content unless, both first and last, the pure gospel of Christ be brought to the ears and understanding of the people.

May God in mercy to them and to us, hasten the time when his people in Great Britain shall awake to the sense of the one great duty He has laid upon them.

III.

THE HINDOO RELIGION.

THE moral character of the Hindoos is so degraded, as to make every good man mourn who knows of it. It forms an additional incitement to exertions for their deliverance. A high state of civilization, cultivated intellect, great progress in the arts and sciences, the comforts and luxuries of life, these are perfectly compatible with a state of heathenism, and of degraded immorality, as we see in the case of the Greeks and Romans; hence the folly of those is manifest who would endeavour to raise the Hindoos by mere political, social, educational or temporal improvements: these may all effect their work most completely, and yet the nations may be as far as ever from the true end of their existence,

—the knowledge of God, and the holiness of life resulting from that knowledge. The Christian religion is the one instrument capable of effecting a reform in India.

The ideas entertained in England regarding the moral condition and the religious belief of the Hindoos, are usually gathered more or less directly from their sacred books, and are consequently full of mistakes. To expect to find in modern Hindoo life and belief, a close representation of the religion and customs of the Vedas and Puranas, the institutes of Manu, and their other Scriptures, is as great an error, as to look for Bible Christianity among Romanists, for the religious tenets and observances of the Koran among Indian Mahommedans, or the religion and ordinances of the Old Testament among modern Jews. In each of these cases the sacred books are indeed the basis of the religion, but are largely departed from, much forgotten, very frequently contradicted, and made to suit the convenience of the believers in them.

I.—CASTE.

1. The most prominent feature of Hindooism is caste : The old story is that from the head of the god Brahma, sprung the Brahmans, or religious class; from his shoulders were born the

Kshetrias or military caste, from his thighs the Vaisyas, or mercantile body, and from his feet the Sudras, or servile and agricultural division. The leading character of this tale is to deny the doctrine that all men are of one blood; by it the Brahman and Sudra are no more fellow men, or of one common origin, than a man and a pig are: produced indeed from the same substance of deity, as all creation was produced, they yet have no tie of common race or common humanity.

The old tale however, though still preserved, has been so overlaid in the course of time as to have almost died out of memory, although the pernicious effects of it still exist. In the oldest books, a fifth class is spoken of: in point of fact, in most parts of South India scarcely a member of the second, or military caste exist; the Pariah or meanest and outcast division form a large portion of the community; a more popular division of castes is into eighteen, while in reality the number of castes is endless. The Brahminical subdivisions are numerous, those of the Sudras, unlimited and ill-defined.

2. Connected with the origin of caste, is evidently the idea of the exclusive confinement of each class to some particular profession; to some extent this still exists, the father's trade becomes that of his son: the barbers are generally of the barber caste, the washing caste confine them-

selves to washing clothes, the cow-herd caste tend cattle, the weaver caste make cotton goods, the fishing caste live by the sea-side on the produce of their lines and nets, or embark on board of ships as lascars, i. e. sailors. The breach however of this rule is very common: thousands and tens of thousands of Brahmans, whose profession is that of religion, or at least of writing, are wholly occupied in the meanest employment of agriculture: Sudras are schoolmasters (the Brahminical profession) or merchants, or shop keepers; all classes except Pariahs find employment as writers, translators, or government officials. I have heard of a Brahman huntsman, and many of this caste are sepoys in our army.

3. The chief tangible points on which the divisions of caste affect the people, are those of eating, marriage, and religious festivals. No person will for a moment think of eating food which has been prepared, or water which has been carried, by another of inferior caste to himself: to be seen by an inferior in the act of eating, is counted a serious evil; if an inferior so much as sees the food, or passes close to it, it is immediately thrown away as unclean.

Milk, as being one of the five products of the sacred animal, the cow, forms an exception to this rule; and if a Brahman parched by thirst, is compelled to ask for a draught of water of a man of lower caste than himself, he may drink

it without being polluted, if only he pours a few drops of milk into it, or mixes a small piece of cowdung with it. No one dares to marry into a family of inferior caste: illicit communication with such persons conveys no contamination, but marriage involves loss of caste and all its attendant penalties. The divisions connected with religious festivals, are endless and absurdly minute; certain castes may perform them in this way, other castes only in that; a very serious disturbance, accompanied with loss of life, occurred about eight or nine years ago, between the members of two very low castes, because the one party had poured four vessels of water over a dead body whose funeral rites they were performing, whereas their caste did not allow them to pour more than three.

4. The four higher divisions of caste, may mingle with each other in most of the relations of life; but the line between them and the Pariah is a broad one. A Pariah may not live in the town or village occupied by families of the upper castes: at a short distance from the outskirts of their habitations, is a separate village of mean huts, called Málapátam or Parcherry, or Pariah-town, where this lowest class of all live.

On one occasion I sought to purchase or rent from a native, a large Hindoo house in the centre of a respectable neighbourhood in a large town, for the purpose of inhabiting it. The neighbours

were in the greatest alarm; my Pariah servants, they said, would not only have to be passing frequently through the street, a thing which stricter custom as retained in the villages would not allow, but they would be spending the day, perhaps sometimes the night, within the large enclosure round the house; the whole atmosphere would be impregnated with Pariah-ism, and the locality be polluted: the owner who was a Brahman, and lived sixty miles distant, would not let me have the house. A case occurred not long since of a company of sepoys being sent as usual to an out-station: one day it happened that it was the turn of a Pariah sepoy to stand as sentinel outside, but near the court house of the native collector, (Tahsildar) of the district, where the officials, mostly Brahmans, had to resort for their business. The uproar was great, they would not pass near the Pariah sentinel; his presence polluted them, and the oppression and insult was not to be borne; the officials drew up a petition to the officer commanding the regiment at head quarters, requiring that the Pariah sentinels should not be placed near any spot where they might have to pass; of course the officer would not listen to them.

5. The loss of caste is the most tremendous loss which can be conceived: the putting out of the synagogue among the Jews, excommunication in the dark ages, were not to be compared to it.

The offender is at once cut off from every tie and relation in life: his parents will not see him, they perform his funeral obsequies counting him as a dead man, often his wife will reject him, his friends will not speak to him, he may not live in the part of the town where the uncontaminated dwell, he loses his land or his trade, and if he is a member of a wealthy family, his share of inheritance is confiscated: he may not enter a temple, no religious rites are open to him; in every social relation he is a dead man.

Though the occasions by which a man may incur this loss are very numerous: I do not know that there is any one *moral* offence or *sin* by which a man loses caste; he may be a liar, a thief, a murderer, an adulterer, a notorious villain, he may have been imprisoned for his crimes, yet he does not therefore lose his place in his caste. If however he is known to have broken any of those ceremonial observances which are commanded by his religious books, and retained or added by modern custom, the penalty must come upon him, unless due purification is gone through. If a Brahman eats meat, or drinks any intoxicating liquor, if he touches a Pariah or is touched by a dog, and does not purify himself afterwards; if he neglects certain family ceremonials and commemorations, he has committed the offence. Of course baptism necessarily involves the loss of caste: a man of

respectability cannot become a christian, without suffering the loss of all things.

On one occasion, a Brahman of high caste and reputation for learning was sitting beside me; I saw him suddenly lift his bare foot from the floor, and looking at it with horror, immediately rise; he went outside the door and carefully wiped it; I enquired if a scorpion had stung him, or an ant bitten him, he said, no, but that he had inadvertently put his toe upon a grain of boiled rice, which had fallen from the table and was lying on the floor; that when he went home he must purify himself. The rice had been cooked by a Pariah, and it had formed part of the meal of an Englishman. No one saw the pollution but I and the Brahman himself, and I have no idea that he would trouble himself about his purification. It is notorious that Brahmans often indulge *in secret* both in forbidden meats and drinks.

A man who has lost caste may easily be re-admitted, provided he can make favour with the elders of his caste; this is of course a matter of no difficulty if he possesses money. He has, however, to undergo a variety of purifications and degrading ceremonies: burning the tongue, forms a part of them; the most important are these:— The penitent must first rub his body all over with the sacred cowdung; next having prepared a quantity of the same material, so that it is mode-

rately liquid and eight or nine inches in depth, he throws himself into it with his face foremost: after other disgusting acts, he must bathe in some sacred river, and finally he must retain his breath according to religious prescription, till he can bear to do so no longer.

II.—STATE OF LEARNING AMONG HINDOOS.

The Hindoos of South India are excessively ignorant of their religious books. The oldest of them, the Vedas, exist in a cramped and difficult dialect of Sanscrit; the other works, which are numerous and ponderous enough to occupy a life time in reading them, are in the same language; only a very few of them are translated or paraphrased into the vernacular languages. The knowledge of Sanscrit is a very rare acquisition: not a few Brahmans have a very slight smattering of it: here and there a man may be found who has read and got up some one book written in it; but the number of those who know enough of the language to be able to read and understand any book written in it, is according to the best informed authorities, not one in a million. A learned Hindoo, means a man who has picked up a little Sanscrit, and who has studied some of the old poems in his own tongue. However Hindoo learning is synonymous with pedantry: it

extends only to an acquaintance with certain formal grammatical rules, a knowledge of the distinctions of letters, and cases, and inflexions. A man named Marcandeyaloo, who had a fair fame among his learned brethren, was engaged in teaching me the native language: in the course of translating a passage from English, we had occasion to look in the dictionary for some word; amongst other translations of it, my teacher found one word that was long, difficult of pronunciation, and which he had never seen before; he immediately said, "Let us employ this word, it will look fine, and if any person reads this passage, they will say, What a learned man Marcandeyaloo is!"

The ability to read and write varies very greatly in different parts of the country: in towns, a fair proportion of the upper and middle classes, and a few of the lower are able to read with facility; but in some districts, a village possesses but a small number of such, and perhaps not more than one or two persons who can write distinctly. However, the mass of readers scarcely ever read anything except letters or papers of business: all the native books are composed in verse, and in a style as little intelligible, as Chaucer to our English middle classes. The habit is to read without understanding: all boys at school are expressly taught in this manner: it is a rare thing for the school-master to be able to inter-

pret the meaning of the books he uses in the school. 'Can you read, my little man?' is a question naturally asked of a boy ten or twelve years old, who is carrying his books over his back, on his way to school. 'Oh yes, I can read,' is the answer. 'What books have you read?' 'The Rukmini Kalyánan, the Bāl-Rámáyanan, and others.' 'Well, but do you understand the meaning of them?' 'Oh no, I dont go to school to do that; if I want to do that, I must wait till I am older, and go to a higher school.'

III.—HINDOO DEITIES.

Few systems of idolatry can be at once so comprehensive, so multifarious, so vague, and at the same time so practical, so prevailing and penetrating into every action of life, so extensive in their objects and their worshippers, as that of Hinduism. It is not one system, it is rather a compound of many: it is not one religion, but it is multitudes of religions, adverse sects, contradictory philosophies, varying practices, united together by one thread which runs through them all.

All Hindoos, high and low, the philosophic Brahman, and the stupid Pariah, express their belief in one God. But he is the Nirgunudu, or 'the being without qualities.' 'He cannot do evil, neither also is it in Him to do good. He

is not the Creator, but the subtle substance from whence both matter and spirit have emanated. He is not awake or conscious, He is not near us, He has no concern in the affairs of time; the hour of his awaking is the hour of the dissolution of all things.' The consequence of this creed is, that the one God has no sort of reverence, regard, worship or honour paid to him by any class or individual. He is systematically rejected: in his place are substituted, 'The gods.' Three hundred and thirty millions of deities is the number of which Hindoo exaggeration boasts. The real number is more than any one knows, it probably amounts to many thousands.

1. The elements still retain their position as objects of worship. When the Brahman boy is initiated into the right of caste by his investiture with the sacred thread, the most solemn invocation is addressed to the sun. The rising of the sun is waited for by many to offer their prayers and to prostrate themselves before him. He is supposed to be a powerful god, who is driven in his chariot with fiery coursers, by his charioteer without legs, represented by the red clouds of sunrise and sunset. He starts from the 'Morning mountain,' and continues his journey all day till he hides himself behind the 'Evening mountain.' How he gets back again so as to be ready to start the next morning, is a question of difficulty: some think he drives back over the same

course by night, but invisibly; others suppose he goes round the other side of the world till he reaches his starting post. It is seriously related in one of their religious books, that the sun had a wife, but as she was greatly annoyed by the intensity of his rays, her father, Viswakarman, who was the carpenter of the gods, put the sun into his turning lathe, and cut off an eighth of his rays: of the chips of these he fabricated several weapons for different other gods.

The moon is also an object of worship: it is supposed to be a male deity: when the new moon first appears, the beholders lift up their hands towards it in adoration. Sometimes a person will take a thread from the cloth they wear for dress, roll it up in their fingers, and throwing it towards the moon, salute the luminary with the words, 'O moon, take away my old clothes, and give me new ones.' Regarding eclipses of the moon, the following is the popular and almost universal belief of all classes:—among the constellations, which are, for the most part, supposed to be superior beings, are some evil disposed ones; one of which, Ràhoo, has an old quarrel with the moon: being in the form of a snake, he takes it into his head every now and then to devour the moon; in his attempt, he partially swallows it, hence the dark shadow: and he would succeed in destroying his victim were it not for the shoutings and drummings of the people,

and more particularly for the charms and imprecations muttered by the Brahmans: terrified by these he disgorges his victim and flies; the moon recovers his former lustre, and all the people are in high glee and keep festival.

When a lamp is lighted and placed in a house, those who come in prostrate themselves to it, as an incarnation of Agni, the god of fire.

2. They are not content with personification of elements and heavenly bodies; they must needs have deification of heroes. Here it is that the endless variety of gods is to be found. Human in their form, filled with human passions and feelings, they exhibit impotence, unholiness, and subjection to the bounds both of time and space: the time was, when they were not—and is coming, when they shall cease to be: they dwell in peculiar localities, and are ignorant of what is distant from them. They are usually clumsy embodiments of some human feeling, energy, or desire. Devised by heathen minds, and the patterns of heathen hearts, they are mostly rather conspicuous for their monstrous vices than for any other character.

Of the three chief gods, at least of the more modern Hindoo mythology, Brahma, Vishnu, and Siva, the first is now scarcely any where worshipped, the other two have their distinct and rival religionists. A follower of Vishnu is every where known at a glance by the broad lines of white

and yellow paint, which are drawn perpendicularly on his forehead, a Sivite by the horizontal daubings of ashes on the same part. Some of each class will pay adoration to both gods, but on the whole they confine their honours to their respective deities.

Brahma was once the chief of the three gods: but one of his five heads was cut off by Siva in anger, and a curse laid upon him that he never should be worshipped any more. The reasons of Siva's anger are variously related, but every story concurs in ascribing it to Brahma's sin.

Siva, however, cannot boast of wisdom or righteousness: having, in the course of some disguise, placed himself as the porter at the gate of a religious man, he was highly pleased with the austerities practised by this person: in reward he conferred upon him the boon that on whosoever's head he shall lay his hand, that man shall perish: no sooner was the gift conferred than the ingrate endeavoured to lay his hand upon the conferrer of it: Siva fled affrighted, and hid himself within a pumpkin.

He is sometimes represented as a drunkard; at others as a naked and unclean beggar lying on dunghills. He is related to have debauched the wives of some holy Rishis (a sort of semi-divine men); these in return inflicted on him an ignominious curse.

The favourite form in which Vishnu is wor-

shipped is his incarnation as Krishna. Hindoos will join in any irony levelled at other gods, they will laugh at or confess the vileness of others; but when Krĭshna is brought forward, they turn grave, and always defend him; they account for his immoralities by saying 'his acts were freaks of the god:' 'he was God, and, consequently, whatever he did was right, however wicked it would be for man to do the like;' 'he was a child, and knew no better,' or, 'he was a child, and it was necessary for him to thieve and lie like other children, or his divine character would have been too soon discovered.' The most frequently related stories of him are these: being the reputed son of a cowherd and his wife, his infancy and early youth were spent in the forest, with a hut for his home, and the poor children of a nomade tribe for his companions. His first feat was one of disobedience: when he was yet too young to walk, but could crawl about on all fours, his mother one day had occasion to go about her work at a distance from the hut, and bade the child not to go outside the door: expecting his disobedience, she further secured him by tying him by a long string to a heavy mortar of wood, such as is used to this day to pound rice. No sooner was she gone than the divine child, disobeying her commands, began to crawl to the door: the heavy log was no obstacle to him, he easily dragged it after him, and thus he

issued on the green before the door. Here, as he was crawling about at his ease, it happened that he passed between two tall trees, which grew so close together that they only just allowed room for the infant to pass between them: on he went, till the log which he was dragging behind him, and which was much larger than himself, came crossways against the trees, and would not pass through. The mighty child would not be stayed, nor would he return, so with a vigorous pull he dragged down the two trees, and went on with his play as if nothing had happened. This is the first proof of his deity. The second is of a different kind. As he grew up he was the leader of the other boys, and the delight of the girls of the tribe; unrestrained by rules, untaught by pedagogues, they wandered about in happy glee through the woods and glades in all the joy of boyhood: the women of the tribe, however, used to milk the cows and keep their milk, and curds, and butter, in a hut which served as a dairy, and which was, probably but slightly secured against intruders. This was too great a temptation for the boy Krishna, and time after time would he wait for the absence of the owners, and stealing into the dairy, he would greedily devour all he found. The men and women missed their treasures, and naturally suspecting the boy who was foremost in all mischief as well as in all games; they

charged Krishna with the theft. He, in the expectation of a beating, concealed the act by a lie, and denied he had taken what was missing. The Hindoos seldom tell this tale without expressing their delight, and drawing the hearers' attention to the skill and cunning of the young god.

The manhood of Krishna was in keeping with his boyhood: most truly does it bear out the frequent Hindoo argument; 'He must be a god, for none but a superhuman being could have been so unbounded in his licentiousness.' Such is the favourite god; his exploits are recited to admiring crowds, as they gather round the reader on a fine moonlight night; they are publicly represented with every addition of indecency by dramatic performers at the expense of the wealthy; they are carved on the cars of the gods, moulded in the images of the temples; they are the themes on which old and young, men and women delight to expatiate.

IV.—VILLAGE GODDESSES.

The gods who are derived from the Brahmanical mythology are known and reverenced among all classes. I have seen a miserable out-house-looking pagoda to Krishna, under his common name of Gópál-swámy, or the Cowherd-god, in a

poor village of fishermen. However the objects of worship which chiefly engross the attention of a large part of the lower orders of Hindoos, especially in the villages, do not appear to derive their origin from the above source, nor to be more than very slightly countenanced by the Brahminical books.

The deities of the mass of the lower Hindoos, are the village goddesses. This title is, in Telugu, Ammaváru, or, 'Our Lady Mother.' The Brahmans do not worship them or acknowledge them as a part of their system: nevertheless with the usual vague superstition of heathens, they sometimes fear them and make offerings to them. Their priests are always of the lower orders; if the goddess belongs to a Sudra division of the village, a Sudra officiates at her festivals; if she is among Pariahs, a Pariah is her priest.

The Ammaváru is supposed to possess great powers both for good and evil: from her is sought, wealth, new clothes, jewels, a family, or any other temporal gift. She is also peculiarly regarded as the being who brings and inflicts diseases, particularly those of an epidemical kind.

When the cholera is making its ravages through a district, it is, 'The Ammaváru is travelling this way,' when a person is seized with the small pox, 'The Ammaváru has caught him;' the chicken pox is known only by the name of

'the little Ammaváru.' She is propitiated by those suffering or dreading her attacks by bloody offerings; buffaloes, sheep, and fowls are slaughtered in her honour.

1. Her great festivals in the village, throughout the northern parts of the presidency, only occur at long intervals of one or two years: at such seasons large sums of money are contributed by the villagers to supply the victims, the rice, and the fruit which are offered to her, and to pay the inharmonious musicians; the festival is a scene of riot, and debauchery. Sometimes Ammaváru is carried about in procession from house to house: on such an occasion, the stone image, or the stake of wood which represents the goddess in her usual place of abode, is not brought out; but in its stead a figure of a woman with four hands, made of that conveniently plastic and sacred material, cow-dung, painted and adorned with clothes and jewels, is placed in a box with one side open, something like a punch-and-judy show. The brittle material of which she is composed sometimes offers a temptation to bad fellows in the street to pelt her with stones and break her to pieces. As the image in its box is carried along from street to street or through the village, the attendants continue to beat their discordant drums, and the people come out of their houses and sprinkle a little water on the ground before

the procession to lay the dust and cool the air that the goddess may not suffer any annoyance.

Meanwhile the priest and the men who beat the drums run scampering about, and the former continues to lash his naked body with a thick rope till it is all bruises and wales, protesting the while that the good goddess does not let it hurt him. At every house where they stop, the priest receives a little *kunkam*, (a favourite red powder,) a handful of rice or a few farthings; sometimes it is so contrived that the image is made to nod its head; at this great delight is expressed by the bystanders, while perhaps a little boy in his amusement makes a joke at the Ammaváru, for which he receives a sharp reprimand and a blow from his mother for making fun of the good goddess. Sometimes she is made to bend her body forward graciously out of her box: on which some spectators would say, 'Oh the rogue of an Ammaváru, they are pulling her strings,' while others would say, 'Hush! don't say so, you'll make her angry.' At another time a woman will approach and place her hand under the chin of the image: on this the drums are beaten with increased violence, the shouting and noise is redoubled, and the image by some contrivance is made to drop its large nose-jewel into the woman's hand: this is an especial favour, and cannot be obtained without paying for it:

the jewel is replaced by the priest, and the procession moves on.

2. The private or family festival of the Ammaváru was thus described by one who had witnessed and taken a part in it.

'At certain periods, which vary from two to five years, according to the will of the individual, most persons who can afford it, celebrate the festival in their own house. On the day of the feast, a small image of mud, representing the goddess, is prepared, and carried out in procession with musicians, to the burning ground, (i. e. the place where corpses are burnt) and there placed, if possible, under a tree. The procession then returns to the house, and in the evening, the relations, caste-people, and other guests of the master of the feast, assemble at his house beneath a large shed erected in front of it for the occasion. Here they find a great uncouth figure traced out on the ground with powdered chalk, and incense burning in a pot before the door. Every guest as he arrives makes a present of cocoa nuts, jessamine flowers, red powder, or other things to the figure, until a great heap is formed near its head. When all have arrived, the host, who has previously prepared his kitchen by rubbing streaks of red and yellow powder on its walls, brings forward two live sheep and cuts off their heads at a blow: the bodies are carried away, to be skinned, cut

up, and cooked, the heads are kept in the shed, and the people amuse themselves by making jokes about them, such as presenting grass or water to the mouths, or bidding them speak. About this time a party of people of the cow-herd caste come prepared to dance with tinkling anklets fastened on their legs, the musicians immediately begin, the pipes squeak and shriek, the drums are beaten madly, and the dancers set to work furiously until they have danced to pieces the figure of chalk, and scattered about the cocoa nuts, the flowers, the red powder and the other presents which had been made to it. At this period one of the bystanders pretends to be suddenly possessed by the goddess, and falls on the ground panting and gasping, with his hair hanging loose: at this the musicians redouble their exertions, which are already great. After a while one of the older persons in the house goes up to the prostrate man who lies gasping and foaming at the mouth, and asks him, as if addressing the goddess, what she wants? The man answering in her name demands clothes or a sheep to be given to her, but more commonly asks for a frequent repetition of the festival. Her requests are always granted, and the sheep and the clothes are given to the musicians. Presently the man seems to recover from his trance; he rises and goes apart from the rest quite exhausted. This scene goes on all night:

when one chalked figure is danced out, another is made, and the whole business is gone over again and again, with intervals spent in feasting on the sheep which were killed at the commencement. At day-break the musicians, who have prepared a little image of the goddess made of paste, carry it round to the spectators and get a few pence from them: they also collect subscriptions of food, and retire for a while to refresh themselves. The pause, however, is not of long duration: for, with daylight the whole feast is renewed, and the dancing, the raving, the feasting are continued till midday, when the festival is ended by a man, dressed as a woman, carrying a vessel full of cooked rice to the burning ground, where he deposits it near the mud image which had been placed there the previous evening. This is the family festival, and stands in strong and painful contrast with the quiet and holy devotion of a christian family in their daily worship, or in their occasional holy feasts.'

3. It is in honour of the Ammaváru that the abominable Swinging feasts are celebrated. The following is an account, written at the time of a visit paid to one of these festivals, at the village of Peddana, about five miles from Masulipatam.

'As soon as our tent was pitched just outside the village, my companion and I went to look at the pagoda of the goddess which was to be the scene of the festival. It lay about 600 yards dis-

tant from the village, and was rather prettily situated on the raised mound of a large tank; it consisted of one small room, about eight feet square, with the usual irregular and peaked dome, and had a few rude pillars in front, upon which a shed might be erected. Its materials were of brick and mortar, and it was altogether of a superior character to the ordinary temples of the village goddesses. Some men who were loitering about, very willingly opened the low door at our request, to let us see the idols: there were two of them, both representing the same deity; the oldest and most sacred one, was a stone about three feet high by two broad, on which was rudely carved a female figure: it was for the occasion daubed all over with a yellow powder and dotted with red spots to look fine. The other image, though less sacred, was much gayer: it was the wooden figure of a woman about three feet high, and had only just come from Masulipatam (the neighbouring town) where it had been in the painter's hands, and had been freshly bedizened with every bright colour. It was dressed with a cloth like a Hindoo woman, and had a few garlands of flowers hung about it, and a nosegay placed in one of its four hands. The people who shewed us them, maintained that these idols were the very goddess herself, and that she was deserving of all honour and worship. About four o'clock in the afternoon, we were

made aware of the approach of the Swinging Car by the rude music and the shouting of the people who accompanied it from the village. It consisted of the wheels and axle of a large cart, with a long beam placed lengthways across the axle to steady it, and a stout timber ten feet high placed upright in the axle: on top of this timber was another long beam, working on a pivot, from which the victims were to be suspended. We accompanied it towards the pagoda, but found that nothing could take place until the offering of rice was ready for laying before the idols: while this was being boiled in four large earthen vessels, we mingled with the crowd, who amounted to about two hundred people, and talked with them about the folly and wickedness of the idol worship. Some earnestly expressed their belief in the deity of the idols, and in the mighty power of the goddess; but the majority treated it as a laughing matter. When we urged them to abandon at least the brutal swinging, the answer was repeatedly to this effect, 'Why should *we* give it up? The East India Company have hitherto encouraged us in it; till a few years ago the collector used to give money to the festival, and gentlemen used to come out from Masulipatam and sit down on their chairs to look at it along with us.' We fell in with the man who was going to be swung that evening, and used every argument to prevent him from swinging,

and at times he seemed half persuaded: but he was already somewhat stupified by liquor, and his answer was, 'I have often swung before,' and so saying he shewed us about a dozen scars on his back, 'and besides, I have received four rupees (equivalent to eight shillings) to swing, and have already drank half of it.' While we were talking with him, the man who was to act as executioner came up with the hooks in his hand, to call him away to the village to prepare for the ceremony; so taking off his dress, and giving it to his daughter, a girl about twelve years of age, he went off.

He was a man of the very lowest of all the subdivisions of castes, and lived at Masulipatam, about five miles from the village; he was employed as a substitute by some richer man who cared more for his skin than for his money, and who had during the past year, been induced by illness to make a vow to the Ammaváru, that he would swing at her festival, in case she cured him.

In the course of twenty minutes the poor victim made his appearance in the distance, prepared for action. He was rubbed all over, from his head to his feet with yellow turmeric, and had his feet striped red: a small cloth round his waist, and a turban on his head, formed the whole of his dress, while round the calves of his legs were tied strings of little bells, which rattled as he moved. He came along alone, dancing and

leaping, flinging his arms and legs about like a maniac, sometimes bellowing, sometimes screaming, sometimes shouting in praise of the goddess, and altogether presenting a very disgusting and degraded appearance. The crowd of spectators were highly delighted, and called out, 'See the power of the Ammaváru,' 'Great is our goddess,' with many like expressions: they told us the man was now possessed by the goddess, and actually represented her. As he drew near he was evidently the worse for liquor and excitement, but he still so far had his wits about him as to be able to distinguish my companion and myself, and to come and make his bows to us. After a short time, during which one sheep was swung, and another had its head cut off at a blow, as a sacrifice to the idol, it came to the man's turn to be swung; the car was rolled back a couple of hundred yards from the temple, the man dancing and skipping before it all the way; he was then brought under the end of the horizontal beam, and the executioner drew near with his hooks. He first struck, but not smartly, the part of the back which was to be pierced, and then pinched up the flesh two or three times, in order to get a good hold of it: after fixing on a little moveable lancet to the hook, he ran it through the skin of the small of the back of the man, taking up the flesh about an inch wide and a quarter of an inch in depth; with a little twisting and

wrenching, in consequence of the shanks of the hooks being joined together, the second hook was similarly inserted. At this time several men with drums kept up a great noise, and the crowd round about shouted as they saw the hooks applied. It is their belief, and common saying, that the man does not feel any pain, in consequence of the protection of the good goddess; but on this occasion I heard the cry of pain which the poor man uttered as the hook entered his skin, clear above all the noise of the bystanders; and the expression of pain in his face, was not to be concealed by all the daubing upon it. When the hooks were well secured in his back, the rope attached to them was fastened to the horizontal beam, about two feet from its end, and then with no other support for his body, the poor wretch was hoisted up aloft. At first he seemed to suffer a good deal, for he held himself steady with both hands by a rope which hung from the beam over his head; but as the car was being rolled along towards the pagoda, he let go the rope, and kept throwing his arms and legs about, so as to make us fear, lest by his exertions and jerkings the skin of his back might give way, and he be thrown to the ground. As soon as the car was brought back to its original position near the pagoda, he was let down, and the rope unloosed from the beam. The time during which he was suspended, was exactly two minutes, but

after he came down, he continued to run wildly about, with the hooks hanging in his back. This ended the day's ceremony, and the people returned to the village to prepare for a greater celebration and more swinging on the morrow.'

V.—OBJECTS OF WORSHIP.

The worship of Images and other visible objects, is a thing but very little understood by those who have never left England: travellers in Italy and other parts of the continent, probably see as much of it as those who live in India do: yet even they beholding the gaily dressed *Bonæ deæ*, and jewelled Bambinos, and the ornamented Pietros and Francescos, can scarcely estimate the meanness of Hindoo Image worship.

The Images of the Hindoos are of every size, shape, and material. "They have changed the glory of the incorruptible God, into an image made like *to corruptible man,* and *to birds,* and *to fourfooted beasts,* and *creeping things.*" There is the famous image of Vishnu, under the popular name of Venkatêshwaraloo, at the maiden pagoda of Tiripati,* described as being that of a man as large as life and composed of gold; and there is the still more famous image of the same god, under the name of Jagannaut in Cuttack,

* Usually spelt by English writers, "Tripetty."

in the shape of a rude block of wood, surmounted by an angular head, and possessed of neither arms nor legs.

In the Vestibule of the great pagoda at Conjeveram, there is a stone figure of Ganêsha, the elephant god, or as the natives in their broken English call him, 'the belly god,' because of his clumsy and unsightly corpulence: it is ten or twelve feet in height, although the beast is represented as sitting on its haunches, and it probably weighs seven or eight tons; there is again the little *lingum*, worshipped as God by multitudes of the followers of Shiva,* which is worn on the person, enclosed in a silver case not two inches long. There are images of stone in the god-houses in the temples, there are images of brass a span long, which are wrapped up in long clothes, from whence the little head of the idol ludicrously peeps out, when it is carried out in procession, seated upon its hobby-horse, or its wooden monster-lion.

Again, there are the little images not a hand-breadth long, which the people keep in their houses for adoration at home: and there are the myriads of clay idols made on great occasions, sold in the shops, worshipped for a few days, and then thrown away.

In speaking to a person who had detailed to me many mean things as objects of worship, I

* Vide Herodotus, b. ii. c. 49.

said, 'You might as well worship a dog as these things,' the answer was, 'Some of us do worship dogs.' For it is not merely to images that worship is confined. Bulls and cows are sacred, almost divine: The Cobra da Capello, the most poisonous of our snakes, is reverenced as a god. There is a day late in the year, when the women, especially Brahman women, go out early in the morning carrying with them boiled rice, curds, milk, and such dainties; they hasten to the mud heaps which mark the white ants' nests; for in these almost universally a snake has taken up its abode: with prayers and praises addressed to the reptile, they pour out their presents before the hole where they suppose it is secreted. Monkeys are sacred, particularly certain sorts of them: they are allowed to run tamely about the buildings of the pagoda, and cases have occurred where great anger has been expressed by the usually servile Hindoos of a village, when a young officer has wantonly shot one of these animals. Hunaman, the monkey-god, is extensively worshipped: his long-tailed, baboon-faced image is made as large as a man, and he seems to be the tutelary deity of the forests. There is a small building containing such an image in the forest at the top of the Nackanairy pass, on the road from Madras to Bangalore: scarcely a native traveller passes that way, but he leaves the road to ascend the few steps which lead to the

temple; he buys a cocoa nut, breaks it on the threshold before the idol, prostrates himself before it, and then goes on his way comforted with the prospect of a safe journey. Even the bearers who carry our palanquins put them down for this purpose, for the space of a few minutes.

The Brahminee kite, a common and handsome bird, is counted not only as the bird on which Vishnoo rides, but is itself deified and worshipped as a god. On Sundays, Hindoos are in the habit of getting small pieces of meat, taking them outside the doors, and then making signs to the hundreds of kites which are sitting upon the ridges of the houses, or lazily soaring round and round over head; immediately the birds swoop down and devour the meat which is thrown to them. This is accounted a very religious act, and productive of much merit.

On one occasion an Englishman had shot one of these birds in his garden, and left it to lie there. A Hindoo, of the Vishnoo sect, saw the dead bird, and going by stealth obtained possession of it; he carried it home with care, and after due preparations, he put it upon a brazen dish and covered it over with a piece of silk for a pall; he then got a boy whose body he rubbed over with ashes, as is usual in a religious ceremony, and made him carry the dish about the streets in procession, with the usual attendants

with their drums, fifes, and other inharmonious instruments. Having by this means obtained a good many pence, he went to a shop and bought a sufficient quantity of chips of sandal wood, which is very costly: he performed the funeral obsequies of the bird with due ceremony, burning the body with the scented wood, and adding butter to increase the flame.

We not unfrequently see two trees, the Peepul and the Margosa, growing so close together that their trunks in part touch each other, and their boughs are intermingled: they are in such a case sacred; they are a married couple, the one being the husband, and the other the wife, and accordingly we find the lower part of their trunks striped red and yellow, by Hindoos, who are in the habit of coming and worshipping them.

At the great festival of the Dusserah (so called from its lasting ten days) which occurs in the autumn of the year, and is common in every part of India, the principal goddesses are particularly the objects of worship. At this time the ordinary pot, of brass or earthen ware, according to the wealth of the family, which is used for cooking food, is scoured and cleaned: it is daubed over on the outside with the peculiar religious marks of the sect of the family; it is then filled with boiled rice, and has some flowers stuck in the top. After this a Brahman is paid

for saying his charm over it, and the goddess is brought down to dwell in the pan: henceforth the pan is the goddess in every house, and all divine honours and worship are paid to it, just as the Romanists adore the wafer after the priest's charm has been said over it. There is a ceremony for invoking the goddess to enter the vessel, and there is a ceremony, at the end of the ten days' feast, for letting her go again, and for attending her on her departure with the idols of other gods in procession. At this same festival all Hindoos worship the tools or implements by which they usually gain their livelihood: the Brahman writers and officials in the government courts, march in procession to the court, place the deeds, the depositions, the stamped papers, and the other judicial or revenue documents in due order, and then make offerings to them and adore them. The reason which they give for this, is, that the letters of the alphabet are so many incarnations of the goddess Saraswati, the wife of Brahma, and patroness of wisdom.

The soldier takes his musket and any sword which he can procure, and to their shame be it spoken, he too often procures the swords of his European officers for this express purpose, and worships them, and lifts them up in honour of Bêtâla, the being who in Hindoo mythology, bears the closest resemblance to Satan. The

fisherman collects his nets and fish hooks, and worships them; the tailor his needle and thimble and does the same: even the women take their rolling pin, and the stone on which they grind their curry, and make their adorations to them. Having occasion to go into a carpenter's shop at Madras, to buy some furniture during this festival, I saw a table laid out in one corner; upon it were arranged the saws, the gimblets, prickers, chisels, and other work-tools, in neat order: a little mud lamp was burning before them, though in the open day; flowers were strewed about them, broken cocoa nuts were lying before them as offerings, and a Brahman, who received a trifle for the occasion, was in the most indifferent manner going through a variety of manipulations, and making a number of offerings, muttering all the while some Sanscrit verses. The carpenter, who was thus getting his religion done for him, was standing about two yards off, bargaining with me for a chest of drawers.

VI.—HINDOO IGNORANCE.

The upper classes of Hindoos are remarkably intelligent and clever: ignorant as they are of any thing like true religion, they are yet exceedingly well acquainted with all that concerns their own interests: few Europeans can outwit them

in their dealings with them: it is not easy to avoid being cheated and circumvented by them. They are also close observers of characters, and treasure up every sort of information which may advance their object, or add to their wealth or power. At the same time it is curious how entirely ignorant they are of the commonest things which do not promise them gain. I one day had some skins of a few of the most common birds, and enquired the names of them from my native teacher, a learned Brahman: he rather contemptuously told me he did not know them, if I wanted such information I must apply to a *shikáree* man, a professional sportsman. I have frequently amused myself by asking natives of every class and age how butterflies were produced: when I pointed to them a chrysalis and told them how it had once been a caterpillar, and would soon become one of those beautiful winged insects (for in Telugu they have no name for a butterfly) which they see flying about in such numbers, it was curious to see how they received the statement; one man would listen in polite but incredulous silence, another would open his mouth with a gape of astonishment and exclaim 'Abóh!' My teacher begged of me to let him carry home some of these chrysalides, for if he was to tell his people about them, without shewing them to them, they would say he was a liar. On another occasion this same man, a person of great acute-

ness, and a man of note amongst his people as a learned character, but who had been very little among Europeans, saw a small alarm clock which I had that day suspended against the wall of my study. When he heard the ticking, and saw the swinging of the pendulum, he started up in astonishment, 'Is it alive?' he asked: for a few minutes I would give him no satisfactory answer, but he came to the conclusion that it was not alive, but that there was some person on the other side of the wall who was moving that swinging thing through a hole in the wall. In a MS. book which a native at Madras was preparing for the purpose of conveying some European information to his countrymen up-country, and which was arranged in the form of a dialogue between a Brahman from the country, and one living among Europeans in the city, the following question occurs on the part of the former, 'How is it that the English people are white? do the nurses chalk them over when babies, and so change their natural complexion?' The writer of the book told me that the idea was an ordinary one among his people.

One day when I was sitting with a high caste and learned native, I casually asked a fine gentlemanly boy of twelve years of age who stood beside us, what was the difference between a squirrel and a snake: after a little thought he answered that the one had fur, and the other had

not. I suggested that a still more conspicuous difference was that the one had legs, and the other had none. But my native friend interrupted me by saying that such a distinction was incorrect, for snakes had legs. When I could not restrain a smile, and tried to convince him of the contrary, he assured me that indeed all snakes had legs, a great many legs; they were small it is true, but if they had not legs how could they move so rapidly as they do?

Another day a young man of twenty, son of a learned native, of good family and high caste, was sitting with me; and I was trying to suggest to him habits of observation, by conveying to him a little information about natural history; among other things, I was pointing out the distinction between beasts and birds, that the one class produce their young alive, the other lay eggs and hatch them. This distinction however, did not please the young man; it did not hold good, he said, for tigers were beasts, and yet they both laid eggs and hatched them: he was sure they did, he had been told so by several well informed people.

One young man, twenty-two years of age, had never so much as seen a native plough; another had never seen a ship, although the greater part of the year several are lying in the roads, and visible from the beach, not three miles distant from the town where he lived: yet these were

young men from a class which is the best informed, most intelligent and superior among the native population.

The acquaintance on the part of the natives with European habits, inventions and knowledge, is about on a par with the acquaintance of most Europeans in India, with the habits and belief of the Hindoos. The one know no more than they did before Europeans were seen in the country: a large proportion of the latter possess as little real knowledge of the subject as if they had never left England.

The higher Hindoos are consequently exceedingly proud and contemptuous; they count themselves to be very wise, and think all wisdom, and all knowledge is comprised within their own circle; they regard Europeans as powerful, but so very ignorant of all scientific, mataphysical, and celestial knowledge. Much of this is laughable; but the one serious point, the root of all ignorance, is their unacquaintance with the true God, and his Christ whom He has given for man's salvation. The right end to begin at in dealing with the ignorant Hindoo, is the subject of religion; the only lamp by which to illuminate him is the light of Christ's Gospel.

IV.

THE HINDOO PHILOSOPHIES.

The mind of a Hindoo is filled with a great variety of philosophical notions: not only is this the case among the upper ranks, some of whom may be supposed to have had more or less indirect access to written works; but there are to be found among the very lowest and most ignorant classes, fragments and contradictory glimpses of similar views.

The residence of a few years in India has not been sufficient to enable me to give a systematic account of these philosophies, nor would it agree with my present purpose to do so. For I wish to present to the reader simply an account of that stated tone of mind, those thoughts and views which a Missionary himself observes in his

heathen acquaintances. The systems of philosophy which existed in ages past, may be found in the books of the learned; it is the fragmentary, distorted and popular views of them, existing among the people at large at the present day, which are to be gathered mainly from a Missionary journal.

1.—NOTIONS REGARDING GOD AND MAN.

One of the prevailing Hindoo dogmas is Pantheism in its wildest form. "God is all, and all is God," is the ordinary notion. When the Missionary states that "God is in all things," the Hindoo listener catches at the words as a corroboration of his own views, until he is reminded that the Christian belief is, that "God is present everywhere," and not according to the Hindoo view, that "God is in every thing, so that the substance of it is God." They illustrate their view, that all things are actually composed of God, and that yet God is only one, by referring to metals: "Gold," they say, "is *one*, yet of gold we make rings, ornaments, money and other articles: the substance is still the same; the forms however are different."

1. Closely connected with this is the view that every man is a portion of Deity; nor does the circumstance of the sinfulness of men invalidate,

in their opinion, this doctrine. For they would evade the objection, on the one hand, by stating that sin is after all only a fancy, a theory, a thing arranged according to a freak of God; that the individual separated for a while from the mass of Deity, commits, it is true, what we call sin, but he does so only in his imperfect blinded state; that in reference to God sin does not exist, and so the divine particle does not in its divine character commit sin. On the other hand they evade it in the following way. They state, "The soul is God, and at the same time is the individual: this pure divine soul being separated for a while from its divine whole, is attached to, but not mingled with, a body over which it rules. The soul however, like an eastern despot, does nothing but issue some general commands which are to be carried out by the body. Under the term "body," is not to be understood the mere material frame of flesh and blood, but in addition to this, it includes the senses, the mind, the intelligence, feelings, passions, energy, and indeed, every thing which Europeans suppose go to form the man. However, in this composite body, there are two parts or principles of action, the one named Wisdom, the other Folly; and according to the success which one or other of these two obtains in the struggle to obey or disobey the commands of the sovereign soul, the body is said to do righteousness or commit sin. Con-

sequently the man, the individual, the divine soul, never sins nor is capable of sinning; for he feels neither joy nor sorrow, desire nor aversion, inasmuch as he partakes of the general character of that divine being who is without attributes or action, and of whom nothing can be stated, except existence." By this doctrine the responsibility of man is entirely eluded, and the immortality of the soul (in the European sense of the word) is denied: for while the divine inactive part of man is said to be eternal, yet the composite body, including all that we call the soul, is supposed to perish at death.

2. Another very common Hindoo doctrine is that of Máya or delusion. They state that all the world is a vast lie: it presents the appearance of reality, but it possesses no existence: to the eyes or minds of men it seems to exist, but these men are themselves only fantasies; all is a dream, the dreamer as well as the thing dreamt; we all are lighter than smoke. They assert, "I who am speaking, you who are listening, have no existence;" they sum up their belief in the short creed of "There is nothing." If charged with the doctrine of Atheism; they excuse themselves by saying, that God is an exception, "Except God, there is nothing." "We are all a lie, and God, the producer of this vast deception, is the Arch-deceiver." They relate a story of a philosopher, who advocated this doctrine in

the presence of an ancient Hindoo king: the monarch listened patiently, and after dismissing the wise man, gave orders that an elephant should be made to run at him, as he crossed the court of the palace: the philosopher fled in terror and escaped out of the gates; on his next visit, the king ironically enquired, "O sage, if all that is, is not; if we are but a dream, wherefore didst thou flee from the beast who pursued thee? why didst thou exhibit terror at a shadow?" The philosopher, they triumphantly relate, did not betray his cause, "There was no elephant, O king; I did not run; it was all a dream, all false."

3. The following are specimens of conversations with men of learning and respectability.

One morning early in the spring of 1845, three learned friends of my native teacher, themselves Brahmins, came to pay me a visit. One of them had been to Benares, and had consequently acquired much importance in the eyes of the people; I wanted to obtain some information from him regarding the place, but on my asking him some questions about it, by way of information, one of his companions thought I was going to attack their religion, and in a warm and noisy manner took up the cudgels in defence of idolatry. He first set upon me in order to try my learning, and asked me, if I believed that man consisted of any thing more than the body; I said that

I, of course, believed that he had a soul also: he then asked me regarding the state of a man during sleep, where the soul went during that time; for the Hindoos have a curious notion, that during sleep the soul leaves the body and goes to God. I told him I believed it went nowhere; and I mentioned the case of which I had heard, of a man writing a letter in his sleep, and also the common instances of our walking and talking while asleep; but added, that it was an indistinct subject, upon which I must confess my ignorance. "Well then," he said triumphantly, "if you do not understand such a simple matter as this, you are not capable of understanding the reasons for worshipping idols." I acknowledged my little capacity, and said, that I had consequently gone to one who was much wiser than I was, to obtain information on deep subjects: he immediately asked with curiosity, where that person lived? I said, that I had sought for information at the hands of God. This led to a question of the comparative authority of the Scriptures of our two creeds, and I mentioned, in favour of ours, that even our enemies had witnessed to the truth of the circumstances contained in them. Of course he could bring no similar evidence in favour of the Vedas, for the pretension that they were born from the mouth of Brahma, before the creation of the world, puts an end to all attempts to find external evidence for them. He said

however, that his religion was the true one, because it was believed by the vast majority of the world: so I simply answered him by rising and pointing out in a large map which hung in the room, the little figure which India makes, in comparison with other parts of the globe. Foiled here, he said that was not his meaning, but in the course of a long illustration, he maintained that as those organs which are contained in the best part of the body, such as the ears and the eyes in the head, are worth more than those in all the rest of the body, although small in proportion, so the religion which is believed in this choice portion of the globe must be the best. I asked him how he knew that India was the best of all countries, (they call it the "Holy Land,") for any nation might say that their own land was the best. He did not seem to have thought of this before, but answered that it was the best, because it contained the best and greatest things to be found in the world. I asked him to name them. He said, they were many; when I pressed him, he said that it was in India that they had the Sanscrit language, and it was the best and most ancient of all languages. I acknowledged its great value and antiquity, but enquired how he knew that there was none better than it: he said, it was the language of the gods, but having no proof of this, he then said it was the best because it contained more letters than any other.

"No," I said, "the Chinese has more letters than it." He said, that was not his meaning; it had more sounds: but this he could not prove. He then said, all nations had confessed to the superiority of the Sanscrit; when I denied the fact, and pressed him on it, he had nothing but his assertion to refer to: and I urged him to be more modest, and not to speak authoritatively on subjects, regarding which he knew almost nothing. He went away however with his companions, saying that Sanscrit was the best of all languages. He and a friend, some days afterwards, paid a similar visit to my colleague, Mr. Noble; they said that they had come to enquire what he knew about the nature of God. After he had spoken on this point at some length, he added, "After all, *we* must confess that we are so weak and ignorant that we know very little about him." "You may say so for yourself, if you like," they rejoined, "but *we* cannot allow that *we* are ignorant of Him." When they had heard what he told them regarding the Godhead, they added, "Why, that is no more than what all the common fellows in the village know; have you got nothing else to tell us?" He said he had no more to tell them on that head, but he would be glad if they would favour him with some further information. They had not expected this, for they sat talking to each other a long

time enquiring what they should say, and at last went away without giving any answer.

Another day I was honoured by a visit from the most learned Pundit in the town or neighbourhood: he was really a gentleman, a circumstance which, considering he was a Brahmin, agreeably surprised me: he also really knew some Sanserit, and displayed with pride the testimonials he had received from the college at Madras to his proficiency in that language. I have always understood that he is the chief referee in all doubtful matters of religion or caste which occur in the town. I found, during a conversation of some length, that the idea of the soul being uncreate and a portion of the God-head, was a difficulty in his way of understanding Christian truth. Referring to infants who die as soon as they are born, he asked "Why did God make them? if his object was only to take them to heaven, why need he first bring himself (meaning the soul of the infant) into the world, just to go out again?" He asked me what became of the soul immediately after death, and when I told him I believed that souls remained in a state of joy or sorrow till Christ's second coming, he asked incredulously, "How can that be? A spirit without a body is incapable of feeling either joy or sorrow." * Again he asked,

* In support of this Hindoo view, I was once addressed by an intelligent Brahmin. "If I take a small quantity of gunpowder,

"Why does God make men, and then cause them to sin?" I told him he must not say that it was God who caused them to sin, for it is the devil who has ruined and still tempts men: but he evidently held the common doctrine that we are so utterly devoid of free will as to be irresponsible, and that God is the author of our sin as well as of our righteousness. The idea of the resurrection of the body was a little startling to him: he believed in transmigration. He was, he said, a *Vedanti*,—a man who sucked the essence and true philosophy of the Vedas—an Adwaita religionist, that is, he denied the existence of two eternal principles, *spirit* and *matter*, and so ran into the other extreme of believing all matter to be a deceptive form of the one eternal Spirit. I thought, if this is the wisdom of the wise man of Masulipatam, the folly of a Christian fool is vastly preferable to it.

A short while before I left Masulipatam, a native friend of mine, a very respectable man, of the Sudra caste, came to call upon me: he presented to me a case of fresh difficulty in coming to Christ. He was a worshipper of Vishnu, and of the sect of Rāmānuja, a reformer, who

and putting it into a gun, ram it down tightly, and then fire it, it explodes with a great noise; but if I take the same quantity, and, laying it down on a table, apply fire to it, it goes off with a noiseless puff, and a little smoke: just so, the soul compressed in a body can feel, but released from it, is insensible." This he intended not by way of illustration, but of proof.

was born at Conjeveram, in the Tamil country, some 700 or 800 years ago. The two points of difficulty in my friend's mind were, first, man's inability to do good: "If he cannot by his own power do good, how can he do evil? He is a mere machine in God's hand." When I pointed out to him that in so saying he was going on at once to the doctrine of God being the author of sin, he said, No, he did not hold that doctrine, nor could he think otherwise than that so good a God must desire that his children should do well. But he was much puzzled to think that, in spite of that being the case, men were doing ill: in fact he seemed to have no distinct idea on the subject, but to vacillate between believing man to be led to commit sin by God, and thinking that God's will was thwarted and contradicted by man. When I told him how the Bible declares to us that God placed Adam and Eve within the reach of temptation, and with the free choice of good and evil, he interrupted me by saying, "What! would you leave poison in your child's way, in order to try his obedience!" I tried to make him understand that as he is not the brave soldier who has not been wounded or defeated only because he has never fought, but he is to be so accounted who having fought has conquered; so the good man is not he who has never been exposed to temptation, but he who having been exposed has triumphed over it. His second

difficulty was the temporary character of hell. He believed it was a painful place of punishment, but regarded it as simply a place of purifying fires, from out of which God would, after a while, deliver his creatures, and bring them into eternal bliss. So that when I pressed him with the *necessity* of the Atonement, if we would reconcile God's mercy with his justice, he turned my words aside by saying, he believed God used hell, not in wrath, but as a merciful, though painful, means of doing good to his creatures; and he thought that the spirits in hell were all repentant. It was in fact just Purgatory, without masses or saint-worship. I tried to point out to him, and I think he felt it, that hell must be eternal: for the souls in hell, however repentant, will still be continually disobeying and falling short of God's perfect law, which is as eternally binding on them as they are eternally God's creatures: for in hell they certainly will not be loving God perfectly, which is the chief law: and consequently instead of purifying themselves in the fire, they will only be hourly adding to the number of their sins which have to be expiated.

4. The Hindoo's religious belief extends to other subjects than those of God and man. One day I had a long conversation with my teacher about the elements: he told me that it was written in his scriptures that these are five in number, earth, fire, water, air, and space. While

I was pointing out to him the incorrectness of this division, he told me that oil belonged to the element of fire because it was easily ignited; but he was sadly puzzled under what head he ought to arrange ardent spirits, which though more easily ignited than oil, yet manifestly belong to the division of water: up to that time he was not aware that spirits would burn. When I told him of the divisible character of water, he seemed in doubt whether it ought to be classed as belonging to its own element or to that of air. He also added that each element had some particular quality or nature attached to it: for example, cold was the *nature* of water, but he would not allow it to be also that of air; the *nature* of iron he supposed to be heat. All these, however, were not his own notions: for clever and intelligent and enquiring as was his character, he had never cast a thought upon the subject, but they were the dogmas of his religious books. With them religion and science are all classed under the same head, and stand upon the same authority, that of Revelation: and it is equally *heretical* to deny the elementary character of mud, as to state that Vishnu is a false god. Their answer has often been to me when speaking on scientific subjects, "Your *religion* says so and so, mine says otherwise;" and I have had difficulty in making them understand that our scientific

knowledge is not derived from revelation but from experience.

It results from this, that to unravel the follies of Hindoo science, to shew that the world does not consist of seven concentric circles of land, separated from each other by similar seas of buttermilk, sugar, spirits, or water,—to demonstrate that the earth goes round the sun, or that the moon is a world and not a god, serves at the same time to undermine the authority and regard for the religious books, in which these circumstances are taught as realities in the same page as the mythologies or philosophies of their various creeds.

From the same circumstance is demonstrable the exceeding lack of wisdom in those who advocate the infidel system of education, promoted by the government in India, on the ground that we have, as a government, no right to teach the Hindoos to disregard the religion of their ancestors, nor to shock their prejudices by bringing to their notice anything opposed to their religion. For the same parties engage eagerly in conveying scientific and medical knowledge to the Hindoos; a knowledge which is no less calculated to disgust them with their ancestral creed than is the bright light of the pure gospel. If we instruct a Hindoo in the Bible, he cannot remain a believer in Hindooism, but he may become a Christian: if, rejecting the Bible, as they do in

the government institutions, we teach him European science alone, he cannot remain a believer in the Vedas and Puranas, but *he must become an infidel.* The result of the experiment has fully borne out the truth of this fact.

II.—NOTIONS OF EXPIATION OF SIN.—TRANSMIGRATION.

In Christianity, the starting point of religion is this,—that all men are sinners by nature and in deed; and the great question is, how can they be cleansed from their sin, and how can the punishment due to it be removed? In Hindooism it is otherwise: sin, and the expiation of it do occur in their creed, but the grand question with the Heathen is, "How can I obtain such a stock of merit and desert as may justify me in laying claim to such and such rewards?" The story of the curse of Kehama is an exact illustration of this; the mighty king, in spite of all rules of right and justice, in spite of the will of all gods, great and small, is able, by his meritorious sacrifices, to force himself up to the position which is the object of his ambition. There is, consequently, a certain scale of rewards, and a parallel one of merits: for a certain sum a man may purchase a certain stage in the states of bliss. The smallest amount will enable him to be born

in the next birth in a happier and more exalted position ; a Brahmin instead of a Sudra, a man of wealth instead of a beggar, a prince instead of a peasant. A higher amount will enable him to reach some of the many heavens, where he may dwell in sensual enjoyment among deified men and gods, *for a certain period,* namely, until he has worked out in pleasure the value of his merits ; and he then is obliged to descend again to earth to be reproduced as a living creature. The highest amount of merit obtains for him the bliss of annihilation : for in no other terms can we speak of such absorption into the inert sleeping essence of Deity, whence the soul had once proceeded, as that the whole individual ceases to exist and is lost, just as a drop of water is lost in the sea.

There is accordingly a first-class, and a second-class religion. The first consists of abstraction : a contemplative life is one of the highest merit. To accomplish this, the man must forsake every tie on earth ; parents, wife, and children must be cast from him as positive evils ; clothes and food, except such as are given to him, are to be rejected. He is to sit in the midst of the forest day and night, unceasingly meditating on the abstract Supreme One, until he becomes aware of the fact, that he, the man, is not,—that individual existence is the great lie,—that he is God, and God is he ; and having attained this precious knowledge, he at once becomes absorbed. Or

the same *class* of religion may be performed by the most painful austerities: nevertheless, this first-class religion exists more in theory and in story books, than in practice. The second-class religion, is the religion of *Works:* under which head are peculiarly classed all ceremonies, prayers, and the like. By the learned, this religion is spoken of with great contempt, and it is in consequence of this feeling, that the priests who minister about the temples, are so much despised, and are considered to rank at the bottom of all the subdivisions of Brahmins: nevertheless, it is the religion which is usually followed in the present day.

At Masulipatum we have frequent instances of one method by which Hindus both wash away their old sins, and acquire a stock of righteousness. Living near the sea, they have not only the opportunity which others have of obtaining merit by feeding insects or birds, or by offering cakes to the dead, and the like, but at certain conjunctions of the planets they have grand sea-bathings. Early in the morning of the blessed day, they pour out by thousands from the populous town, across the usually lonely plain of parched black clay, which separates the town from the beach by a distance of two miles. The wealthy go in their covered carts or palanquins, the mass proceed on foot. Arrived at the beach, they make use of the services of one of the

many high-caste Brahmins who, like the kites near the shambles, are hovering round to obtain their perquisites, and get him to write with his finger on the sand, the words, "The bow of Rama," enclosed in a circular line or bow. For this he receives the gift of a farthing or half-penny, and the worshipper at once goes through the usual modes of adoring the inscription, as if it was a god. Hundreds may be seen doing this at a time, while others, having performed this service, have walked into the sea, about knee-deep, and there are engaged in first receiving vessels of water poured over their heads by some of their friends, or by some Brahmin on the look-out for fresh gifts, or afterwards in going through a series of dippings, sprinklings, spirtings and throwing of water. They make their offerings to the muddy ocean by throwing into it flowers, or red powder, or rice, or clothes; and then, the ceremony being over, they return to the beach, and either walk home in their wet clothes, or retire to their vehicles to change them. They have thus finished their short pilgrimage to their satisfaction. The cause of merit in this ablution, is the sacred character of the sea: it is supposed to be a god in itself; this goes for something; but as it also receives the waters of all rivers, every one of which is a goddess, the concentration of holiness in the ocean is beyond calculation.

2. The doctrine of Transmigration is one of

universal belief; it is made use of as the method of explaining the unequal fortunes of men in this life. One man is rich and prosperous: the reason of this is, that in a former birth he obtained a fair stock of merit: another man receives a heavy reverse of fortune, or is diseased, or a cripple: "See what a wretch the man is," they will say,—"in his former birth he must have been a precious rogue." An amusing illustration once occurred to my notice: the Collector of Tinnevelly had proposed to mark the undiscernible tracks across the sandy plains of his district, by planting them with avenues of trees; he accordingly had branches of trees cut down and placed in the ground at proper intervals; but somewhat unwisely he began his planting in the burning month of May. However, some showers fell unexpectedly, sufficient to moisten the ground and to enable the branches to shoot. At once it was the saying of the heathen in the district, "What a righteous man our collector must be! What a stock of merits he must have amassed in his last birth! The skies have, in honour of him, poured down their showers upon his trees."

The same doctrine supplies the Missionary with an answer to the objection which a Brahmin will sometimes make to Christians eating animal food. "You eat the bodies," they say, "which have been inhabited by the souls of men, and which souls you have violently driven from their

abode." The Missionary may answer the objector, "Oh most unholy man, do you bring this objection against our habit; and what shall I say to your dinner of herbs? The death of one sheep suffices for the meals of many of us, but you, though you believe your fathers' souls have not only migrated into the cows, and sheep, and birds, and reptiles, but are also inhabiting the trees, and giving life to the plants, you do not hesitate, for every meal which you make, to slaughter an hundred souls by the tearing-up of as many roots; you shrink not from torturing and wounding, without mercifully terminating their sufferings by death, the bushes, whose leaves you thoughtlessly devour, and the creeping plants on whose fruits you dine."

3. In a Protestant and Christian country, the irreligious part of the community shrink from the observance of religion: feeling doubtless that it stands in too harsh contrast with their worldly-mindedness or vicious habits. In Roman Catholic and Heathen countries it is not so; the same difficulty does not exist: the whole mass of the people are consequently religious; there is no such condemnation of their lives by their religion as to prevent the ungodly from bringing their religion into their daily life. A Hindoo, accordingly, quite irrespective of his moral or religious feelings and habits, introduces his religion into all the circumstances of his business or

amusement. The following is an illustration of this; I was one evening walking among the ship-building yards at Narsapore, a small port, about forty miles to the north of Masulipatam, when one of the head-workmen at the slips told me that they were going the next day to lay the keel of a new vessel, and that they would begin it by some religious ceremony, at three o'clock the following morning. When I went therefore for my morning walk, I proceeded to the spot, and found a crowd of workmen and others still lingering about the place where the keel had been laid. They told me, that at an early hour, they had called there some Brahmins, who had made puja (worship) and repeated some charms over the keel. The worship consisted of rubbing a yellow powder on it, tying to it a small plank, (under the notion, as I supposed, of commencing the ship,) and hanging three or four pairs of cocoa-nuts upon it. The charms were prayers to Ganêsha, the Elephant god and the deity of wisdom, to the effect that he would prosper the work, and ever remain by the vessel: or rather they were charms to *compel* him to do so. For this service the Brahmins had received a present of two dubs apiece, equivalent to a penny, but in Indian value equal perhaps to sixpence. A little flag was tied on a bamboo hard by; that day was to be a holiday, the next they would begin the work in earnest.

III.—MIRACLES.

The Hindoos are very fond of miracles: their old stories are almost made up of them, nor have they any lack of them at the present day; and although they are of the most ridiculous kind, and utterly destitute of evidence, they have great weight in the unthinking mind of the Hindoo, to satisfy him of the truth of his religion.

1. At Tiripati, one of the most sacred temples, and the most favourite resort of pilgrims in all South India, is the shrine and golden image of Venkatêshwaradu, one of the forms of Vishnu. About fifteen miles off among the hills, is a smaller temple, where there resides the wife of this god. Every evening the priests of this latter temple, previous to closing the doors for the night, place within the goddess-house an enormous pair of shoes, and the usual supplies of betel leaf and nut. In the morning, on opening the door, they find the betel leaf and its accompaniments consumed, the new shoes removed, and another pair considerably worn put in their place. The cause which they assign is this: the god walks over every evening all the way from Tiripati to see his wife; he of course chews betel-leaf all night, and having considerably injured his shoes on the stony mountain-tracks

which he has traversed, leaves them behind him, and returns before cock-crow, wearing new shoes, which the piety of his worshippers had prepared for him.

2. Twice during the short time that I have been at Masulipatam, there have occurred instances of the miracle of cutting off the tongue, and having it cured without human means. The case is as follows: a man, usually a stranger, enters the court-yard of a temple of Shiva in the town, and watching his opportunity when there are only a few boys present, he cuts off, in their sight, a considerable portion of his tongue, having previously made them understand that he is going to do so in devotion to Shiva, and that through the mighty power of the god, his tongue, instead of causing him to bleed to death, will be healed without man's power in twenty-one days. The boys immediately run off, half in wonder, half in terror, and spread the news: it is not long before the temple-yard is thronged with wondering visitors, who find the devotee sitting quietly on the ground before the image of his god; he is unable to speak to them, he shews them the blood that flowed from the wound, *he does not show them his wounded tongue*, but he exhibits the piece which he has cut off. Of course he is highly honoured as one who has performed a sacrifice to their god, and doubtless receives substantial proofs of their admiration;

the event is a nine-days-wonder; and I never heard of any one waiting to witness the conclusion of the miracle at the close of the twenty-one days. On the last occasion of such a miracle, the young men in our English school, who had been learning the proper tests and evidences of miracles in their study of the New Testament, ridiculed the whole account; "If it is a true miracle," they said, "why does he not cut off some more conspicuous part than his tongue; his finger or arm for instance? Or why does he not do it in public, and not conceal himself in a temple to which only the friends of his religion can find access, and whither Mahommedans and Europeans cannot enter to investigate the truth of the matter."

3. When I was once relating to a Brahmin the miraculous evidence of Christ's deity, he told me that his religion also had its miracles, and related the following. "About seventy years ago, large crowds from this and other towns were assembled at the annual festival, at Sullapully, on the banks of the river Kistna, fifteen miles from hence. Just then the clouds gathered up thick and dark, and a very heavy shower, which was evidently falling at a distance, threatened speedily to descend upon the worshippers and wet them all. They began to cry out to Shiva, whom they were worshipping, to keep the rain from them, for there was no shelter for so large a multitude:

the rain however drew on nearer and nearer, and the people became more vehement in their entreaties, till at last a Zemindar, (a land-holder, and sort of petty noble) sprang forward with his gun in hand, and presenting it to the image of the god, threatened to shoot it, if it did not keep the rain from falling on them. Wonderful to relate, the rain fell in torrents all round about; but within the enclosure where the people were assembled, not a single drop was seen to fall."

IV.—DEVOTEES.

I have already referred to instances of self-devotion, or immolation on the part of a Hindoo to his god: I believe that in Northern India these instances are much more numerous; still in the South we have our share: cases might no doubt be found, where the party undergoes privation and suffering from a real sense of devotion and religion: but most usually it is a mere trick, though a serious one to the party who practises it, to acquire influence or money for the unrestrained indulgence of his passions. At first I could not divest myself of the idea that those poor beings who lived with shrivelled outstretched arms, or tortured limbs, were serious salvation-seeking devotees: but the first with whom I came in contact, was in the sacred town of Conjeveram, near

Madras, and he wholly undeceived me. When I saw his little skinny figure, and his right hand held in one position until it had shrivelled into an immoveable state, and the nails of the fingers were grown into long corkscrew rings, I felt a peculiar compassion for him, and stopped him to speak to him on the subject of salvation, and to tell him that God had provided a free way by which every one might come to Him, and be saved. Hearing me speak of sin, and finding I was not going to give him any money, he turned off with a sneer, and spoke to this effect, "What's the odds? What's the difference between right and wrong, sin and righteousness? it does not matter what we do, so long as we are happy."

There is a numerous class of devotees roaming all about the country: just outside the hospital-gate at Madras, there usually sits such an one; he has matted filthy hair, a body daubed over with ashes, a string or two of beads about his neck, and not six inches of clothing are expended on his person; he sits by the road-side as an holy beggar. There are two particular orders of persons who devote themselves to this life; the one are celibates, the others have wives and families; but both have bound themselves never to remain for more than one night in the same place; they are consequently ever on the move, and answer strictly to our tramping beggars, with this differ-

ence only, that while we do not count ours to be peculiarly religious persons, such is the character given to them by their countrymen.

Not unfrequently we see in some town or village a little child four or five years old, whose head presents a curious appearance. Instead of all the hair being shaved clean off, or only one or two oily shining tufts being left for ornament, as is usually the case, this child's hair resembles a dirty brown woollen door-mat; it is uncombed and uncut, and has grown into matted and clotted brown tails, disgusting to look at. On enquiring the reason, we find that the child has during infancy been very ill, and the parents have vowed to some god or goddess, that if it recovers, they will dedicate the child to that deity, call it by his name, and up to a certain period, preserve the child's hair untouched and unshorn, till they cut it off and carry it along with other presents, to lay it before the image of the deity. Adults sometimes make similar vows regarding their own hair, and travel two or three hundred miles in accomplishment of their vow.

Such are some of the prominent features of the Hindoos, viewed in their religious relations. Prince and peasant, Brahmin and Pariah, they are equally ignorant of true religion, somewhat varying in their tenure of philosophical creeds, considerably different in their modes and observances of ceremonial rites, yet all equally subject to them,

and bound by the same general principles in regard to them. The whole nation presents the appearanee of the poor Jew in the story of the good Samaritan, "stripped, wounded, and left half dead," by the arch-robber Satan. Among the people who "journey that way," and are speetators of the miserable eondition of the heathen, are the whole people of Great Britain, who either by sight or hearing are made aequainted with it. Hitherto we have been aeting the part of the Priest and Levite: the larger number of the natives of India we have seen for forty, fifty, or eighty years, but have "passed by on the other side." May God change our hearts speedily to act the better part.

V.

HINDOO WORSHIP AND SOCIAL HABITS.

"God is a Spirit; and they that worship him, must worship him in spirit and in truth," is the Bible description of the nature of true religion. The morality of a people will be always found to be in keeping with its religion. Where there is formalism and untruth, there is also peculiarly a state of vice. The holiness of the few who in the most favoured nation truly serve God in sincerity, is a salt which preserves the mass from utter corruption: it keeps up the moral standard and tone of the whole people. The Hindoos do not possess even those few: they are altogether corrupt; their moral standard can scarcely fall lower than it now is.

I.—METHODS OF WORSHIP.

Hindoo worship is altogether one of forms.

1. The Hindoo, if indeed he performs any daily devotions at all, begins by taking out of its box or down from its shelf a little image; setting it before him, he repeats to it a formulary of prayer, sometimes in an unknown but sacred language, sometimes in his mother-tongue.

Public worship is of a similar kind. Their pagodas are places where the god is kept, and whither individuals may resort, either alone or in company for purposes of worship. The method of worship is this; a man, either singly, or sometimes with other members of his family, proceeds to the temple: there he enters the court-yard, goes to the god-house, and seeing the greasy image, prostrates himself before it; he lays down before it his handful of fruit or flowers, or he breaks his cocoa-nut on the threshold and presents it to the idol, or he offers his pence, and repeats a prayer; sometimes as a peculiar act of worship, he walks round the god-house several times: these forms being finished he goes away, pleased at having done his religion.

2. Public festivals, at which vast crowds assemble at or near a pagoda are common; but I cannot learn that on any of these occasions, the

crowds are supposed to join in any united prayer or worship of the idol: certain ceremonies and forms are gone through by the priests, while the people are lookers on: just as I have heard in the Syrian church the people speak of having been "to see mass," not to partake in it.

There is a great festival celebrated all over India, called the Dusserah festival. On one occasion I witnessed at Masulipatam the last day's ceremonies, which commenced at four in the afternoon, and consisted mainly of carrying about the images of several of the gods. I expected to see some little display of pomp, and some amount of tinsel finery, but I was disappointed. As I rode down towards the native town, I saw strings of people all moving towards the scene of action; old and young, men and women, were gathering in, just as one might see a crowd collecting for a prize-fight or a horse-race. I presently fell in with an idol procession coming down a street; it consisted of a rabble of a few hundred people headed by a dozen Sepoys, who though only sent to keep the peace, looked more as if they took a part in the procession than any thing else: about the middle of the crowd were a dozen or two of men, holding spears or swords above their heads, and three or four more piping and drumming: close behind them came the idol, trotting along, inside a sort of gewgaw shrine made of slips of cane, covered

over with pieces of coloured paper and tinsel, and looking very gay. The idol was not visible, being concealed inside in a vessel of water; behind the shrine came some men with unlighted torches, to be used when it grew dark; a few more people in an irregular crowd, and two or three of the upper ranks on horseback, brought up the rear. We were directed to a spot, about a quarter of a mile distant, where they said several idols would assemble; we repaired thither and found the crowds attendant on the different idols running into a sort of field, which was surrounded by an irregular and probably natural hedge of the prickly pear, and contained in its centre a small stone building open on all sides, and a pond. There might be as many as a thousand or fifteen hundred people collected; in the middle of them a ring was cleared and a number of athletics exhibited their skill in the sword-exercise. Leaving these, we went to look at the idols; one of them was placed in the open stone building, the others were set down near it, and had their large red umbrellas reared over them, although the evening was cloudless, and the sun was already set. All the idols, except the one which we had seen travelling in its shrine, were mounted on their hobby-horses. At a little distance, I exclaimed, "They have got no heads," but on coming closer, I found that the image, which had seemed about

two feet long, was composed of a little brass idol six inches in length, wrapped up in long clothes from the neck downwards. Every now and then a man in the crowd fired off a pistol, and a large drum, drawn in a common bullock-cart, kept rumbling the whole time; there was one man who had a thing like a watchman's rattle, which every now and then he whirled round and round to increase the noise. These foreign sounds, added to the talking of so many people in a loose crowd, made such a clamour, that it was almost impossible to hear my companion speak. The grand ceremony of the evening was the breaking in pieces with a sword a small branch of a sacred tree; it took place under the open building, but as a number of men had crowded on the steps we could not see it done; the act was announced to the crowd, who seemed to be anything but expectant of it, by the shouting and clapping of hands of those on the steps. As soon as it became dark, they began to throw up a few rockets, lighted the torches, twenty or thirty in number, lifted up the idols from the ground, and set off to perambulate the town for the greater part of the night. The indifference to the idols, expressed by the careless manner of those who stood near them, shewed how very little feeling was entertained which could at all be denominated "religious."

I was reminded a good deal of an English

fair; in one spot was a knot of gamblers, squatting on the ground instead of standing round a table; in another an old woman with an heap of sweetmeats spread out on the ground instead of on a stall. The same carelessness, merriment, crowding, noise, and I believe debauchery, attend both occasions.

At another time I witnessed the procession of a car in the neighbouring town of Narsapore; it is a common species of religious celebration, and for several nights before, there had been festivals celebrated in this manner in honour of Gopál Swámy, an incarnation of Vishnu. The car was a cumbrous wooden machine, moving on six wheels; it was somewhat of a pyramidical shape, and consisted of five or six diminishing stages; the whole machine was about twenty-five feet high; the lower part was made of solid timbers, but the upper works were composed of a light framework of carved wood. When in procession, all the wood-work of the upper part was concealed by coloured cottons, wrapped round or nailed to the posts; the lower parts were adorned with two or three plantain plants with their broad green leaves, and with festoons of the leaves of the mango and other trees. On the lowest stage in the front, were two rampant hobby horses gaily painted, and between them, sitting on the car, was the figure of a man half as large as life, and intended to represent the charioteer. On this same lower stage sat one live man beating

a large sonorous kettle drum, and five or six more clashing cymbals, all for the purpose of making as much noise as possible. Immediately above these, within the open frame-work of the stage, was a board suspended by ropes from the roof of the stage, and swinging to and fro with the motion of the car. The board was concealed by a quantity of cloths heaped upon it, from the top of which peeped out the very god himself, a little dirty copper idol, about ten inches long. The contrast of the god and of his paraphernalia was ludicrous; it reminded me of a monkey on an elephant's back. Two long cables were attached to the front of the car, and about an hundred men were at work dragging it along: but this was a matter of no small difficulty: for though, when once in motion, the car rolled on down the street easily enough, yet in consequence of its stiff straight axles and six wheels, and of the winding and narrow character of the street, it first ran so as to threaten a house on one side, and when that danger was escaped, it presently rolled towards a wall on the other: and each fresh start was a matter of much shouting and pulling. When I saw the procession, the sun had not set, and there were not above two or three hundred people following it, but as night drew on, the numbers would increase. A short distance behind the car came an interesting group of spectators, consisting of some twenty or thirty

native ladies of respectability. They might not be the very highest in the place; but they were Brahmin and Vaisya females in good circumstances: they were in their best clothes, and a good deal adorned with jewels, especially with the golden crown, or circular plate of gold, on the top of the head. I could not help being grieved at the sight of them,—the respectable ladies of a large town—without a countenance among them to mark an intelligence superior to that of a low Pariah woman-servant: there was very little beauty among them, though some were quite girls, but their countenances were heavy, inanimate, thoughtless, helpless.

II.—SOCIAL HABITS.

Hindu morality is quite in keeping with such formal, unspiritual worship, as I have just described: the false, unsettled, and low character of the creed of the people has increased their degradation. An European would not at first sight be struck with their immorality: it requires a person to be acquainted with them, in order that he may know their habits, their feelings and their thoughts, as exhibited among themselves. In this respect I feel my own ignorance; I know I have reached but a small part of the depth to which in my acquaintance with

them, I must descend: the result however of my observation I shall here set down.

A Hindu has occasionally said to me, "However much our creeds disagree, yet our codes of morality are the same: we like your Ten Commandments very much, and you will find very similar ones in our books." I have acknowledged the truth of the last part of the statement, but added, "Yes, but there is not one of our Ten Commandments, the contradiction of which does not find a prominent place in your books: we find there, either justified or commanded, the worship of many gods, and the adoration of images; the breach of our third commandment is every where spoken of as a method of procuring great merit; regarding the fourth, of course, there is no notice whatever, favourable or otherwise; disobedience and lying, under certain circumstances, are commanded; fornication is expressly allowed, and commended by example; murder and covetousness are made out to be very pardonable crimes." The Hindu has been unable to deny the fact.

1. Abundant as is deceit in Great Britain, we know little of it till we go to India: there the atmosphere is full of it. Political slaves ever since they had a political existence, the weapon of defence of the Hindus is not violence or resistance, but deception and fraud. Lying is forbidden in some parts of the Hindu scriptures, but in other

parts there are exceptions made to the rule in *five cases*, such as when the matter refers to money, or to a woman, or a man's own interest, or where his safety is involved, and in short, in every possible case in which a man can be tempted to lie. I was discussing the subject with a very respectable Brahmin, who defended the doctrine that falsehood was allowable in some positions, and added, "A man was once sent to hell, for not telling a lie." On my enquiring the circumstance, he said, "It is related in one of his sacred books, that a certain devotee had retired to the forest as an anchorite, and among other restrictive vows, had sworn that he would never tell a lie. It chanced one day that some travellers who were pursued and hard pressed by robbers, fled to the hermit's hut, and begged permission to conceal themselves in his little garden. They had scarcely done so, when their pursuers came up and demanded of the hermit if he knew where the travellers were. The hermit considered in himself, "If I tell them I do not know, I shall be speaking falsely, and break my vow, but if I tell them where their victims are, they will take and kill them." The alternative was painful, and the hermit decided on speaking the truth: the end was that the travellers were murdered, and the hermit was cast into hell by God for not having told a lie to conceal them."

In daily practice the lies which are told us by

our servants, by our tradesmen, and by our native acquaintances, are numerous and often barefaced. When a man is charged with uttering a falschood, he is not offended : the term "liar," is one of little reproach among them.

False evidence in the courts of justice is the rule, not the exception. At Masulipatam I have understood that the price of a false witness in a petty case is four-pence or five-pence, that is, about two days' wages for a labouring man. The universal account which I have received from European judges, is, that they never decide a case according to the statement of the witnesses, and that they pick out the truth of the matter as well as they can from the midst of false evidence. They add, that however good and self-evident a cause a man may have, he is not contented unless he bolsters it up in court with a number of false witnesses. One judge informed me that he had discovered in a town within his jurisdiction, a house where false evidence was systematically got up. If a cause was coming into court of sufficient importance, one of the parties would resort to this house, and have his whole case tried in a mock court. One man would sit as judge, others as pleaders : there would be a mock plaintiff and a mock defendant, and the *false witnesses who* were to give their evidence in the real court, were taught, night after night, to rehearse their tale ; they were cross-questioned, and bullied by the

mock pleaders, and thoroughly trained till there was no fear of their breaking down when they came before the English judge. And this was notorious among the natives, and habitually practised by the respectable people in the place.

An instance of this kind occurred lately in a case at Mangalore : a young man of the highest caste and rank and family in the place, had, through the means of the faithful and excellent German missionary of the station, become a Christian and cast off heathenism. His relations were both enraged and grieved ; among other methods, they wished to obtain possession of his person, and compel him to renounce his new religion : he was, however, living in the missionary's house, and so they sent in a petition to the chief English officer, praying that they might have their young relative delivered into their hands, for (so unblushing was their falsehood) he was under age, and they were his legal guardians. His father-in-law, the Moonsiff of the town, an officer, though not the same in kind, yet in rank quite as high as the Chairman of the county sessions, and several other leading native gentlemen, signed their names to the lying document. It needed only to be answered by the young man referring the English collector to the official records of his court, where it was at once seen that he had not only been of age for two years, but as such had been in the habit of transacting public business in the courts.

I merely mention this case as one on record: similar instances are of daily occurrence.

2. Connected with falsehood, is bribery. A Native, familiar with the courts of revenue and of justice, told me he knew there was not one native officer in them who did not live by his bribery: "If I had an appointment," said he, "worth seven rupees a month, I should make at least thirty-five out of it." When I asked him whether those who notoriously followed these practices were not infamous in society; "So far from that being the case," he replied, "there would be more chance of a man getting a bad name who refused bribes, than he who took them." When I asked him the method by which the various officers in the courts could get people to give them bribes, he said, "The lowest peon (constable) whose duty consists only in waiting outside the gate, and who gets his poor pay of four rupees (eight shillings) a month, has opportunities of increasing it: he sees some country fellow coming up with a petition, he calls out to him and tells him he won't let him go in to present it: the badge of office gives authority to his words, the poor petitioner must slip a few annas into his hand before he can pass. The man who reads the papers aloud to the European judge, or collector, can very easily manage to omit a name, or add a circumstance, or suppress a fact as he is reading the petition, or bill of indictment, or

other paper, for which he gets well paid by the party who benefits by the fraud. And of course the sheristadar (the highest native officer in the court) has no difficulty about the matter: the English gentleman must frequently refer to him for facts or names of persons, to which he can readily give a colouring, or even a statement altogether false: or he can delay presenting papers of importance until the day on which they are needed is past." The only doubt that I have in inserting this account is my total want of confidence in the truthfulness of my informant: I seldom believe any account given by a native until corroborated: however, the present case is well borne out by other reports.

3. The uncleanness of thought and practice among the Hindoos is a subject which cannot be dwelt upon in detail in a christian land: the comparatively pure tone, even of worldly people in England, could not bear so much as a reference to many of the heathen habits. "It is a shame even to speak of those things which are done by them." "They not only do the same, but have pleasure in them that do them."

In conversing with natives of respectability, who have not previously been in the habit of intercourse with Europeans and learnt our feelings, I have frequently had occasion to check them, when they were beginning in a most unblushing manner to speak on subjects which no

decent ears could listen to, or to reprove them for indelicate language.

The stories in their religious books, which they delight both to hear and to see represented, abound in lasciviousness. Nor are they content with passing representations of them. On the walls of houses in public streets, on the temples in similarly exposed situations, and on their idol cars, are carved groups of figures which are painful to look at. While travelling from Madras to Masulipatam, I stopped one day at Singaráicondah, where there is a pagoda prettily situated on a rocky hill above the village. On going up to see it, I found the whole front of it covered with statues representing the most disgusting scenes. When proceeding on my journey the same evening, I overtook, outside the village, a little party of men, apparently of the rank of farmers, and on falling into conversation with them, they said they had been spending the afternoon at the temple. I asked them for what purpose they had gone there, and they told me it was to look at the "fine images on the temple gateway." And there they had been sitting staring at the vile figures, and filling their hearts with every unclean and wicked thought.

It is to be noticed that not only the people are immoral, for so also are thousands and tens of thousands in our own land, but it is their religion which encourages, patronizes, and incites their

immorality. The whole caste of dancing-girls is an instance of this: they hold a respectable position among the lower castes; marriage is unknown among them, the men are usually idle musicians, the females are born and professedly brought up as courtezans: no shame is attached to them: they are in some sense regarded as holy characters: the Hindoo maintains that they were created by God for this very purpose: they are attached to the pagodas, and form a part of the religious establishment of Hindooism, and no religious procession or festival takes place without their presence. At Shrishailam, a temple of great note in the Telugu country a few generations ago, and a great resort of pilgrims, there was an establishment of not less than three hundred and sixty houses of dancing-girls.

I may leave this subject with the single remark that it is sickening to contemplate the habitual state of immorality in which Hindoos of all ranks and caste are unblushingly and notoriously living.

4. Suicide is not an uncommon resource for those who suffer much trouble, or are incited by sudden fits of passion or jealousy. "I will throw myself down a well," is not an unfrequent or an unmeaning threat.

An assistant-collector informed me that when he held an appointment in the Tamil country, numerous cases occurred of child-murder for the

sake of the children's gold ornaments. A man would find a little child running about a short distance from home, adorned with several shillings or even pounds' worth of jewels in its nose or ears, though perhaps it could not boast of a thread of cloth on its body: he would seize the child, or entice it a little further from home, rob it of its jewels, and throw it into a well. The crime became so common that the government issued an order prohibiting parents from allowing their children to go about with jewels on their persons.

5. It is Christianity alone which has raised woman to her proper position in society. Among the heathen she always has been degraded, oppressed, and employed only as a means of ministering to the wants of the stronger and coarser sex. It is well known that this is the case in India.

A female's degradation begins with her birth. A Brahmin especially, on hearing that a daughter is born to him, will lament, "Alas! that a son has not been born." For a daughter cannot perform those rites after death which may give the father's soul an easy passage through purgatory, or a higher step in heaven.

The following stanza was repeated to me by a young Brahmin, as a common saying among his people, and as containing a sentiment in which he concurred:—

"Let the tree be born in the forest,
"But let not a female be born in the family.

"Let the great stones be born on the hill,
"But let not a female be born in the family.

"Let beasts and birds and all be born,
"But let not a female be born in the family."

No females, except the dancing-girls, ever receive any education: I have heard of one or two who could just spell out a few words, or clumsily make a few stitches, but this is the furthest limit to which any go, and even this is very rare. On urging a man of caste and family to have his little girls instructed, and offering to have them taught by an English lady, the answer was, "I dare not begin the custom, it would be a reproach to my family." Another answered, "If I educate my daughter, she will then be no better than a dancing-girl."

When a man and his wife are travelling, or simply walking along the road, the woman invariably walks behind the man, never by his side: if there is a bundle or a child to be carried, we almost always see the woman bearing it. The Hindoos express great astonishment, not unmixed with pleasure, at the respect with which English ladies are treated, and at the equal position in which they stand with their husbands: I have also noticed, especially among the more gentlemanly of the young Hindoos, a gallant behaviour and really respectful manner to an English lady.

It is no reproach to a Hindoo man, to strike a woman. A Hindoo wife does not take meals with her husband, she humbly waits on him, till he has finished.

Females are married in infancy: among the upper castes it is counted a reproach for a girl to reach the age of seven or eight years without being married: even among the lower ranks, in the poorest and meanest villages, I have frequently seen little naked girls running about who were not seven years old, but yet wore the little plate of gold round their neck, which shewed that they were "married women." Among Hindoos I believe there are no unmarried women, except the dancing-girls, or orphans. They are often much amused when I tell them of unmarried ladies in England, of 20, 30, or 40 years of age: "Why are they not married?" they enquire. Marriage, though attended with many expensive ceremonies, is not a religious act, nor is it counted a religious tie. Divorce is not unfrequent, especially among the lower ranks, and is easily managed. On the woman's part it is very simple: she has only to take off the *táli*, say she will be wife no longer, and then leave her husband's house. An absence of a few days seals the divorce, and caste strictly forbids the parties living together again as man and wife: a woman who acts thus, is not thought much the worse in consequence: if she goes directly to her parent's house, she is received

among her friends and caste-people as respectable: if indeed, she leaves her husband to go and live with another man, she is disgraced, but this is chiefly on the ground that she has contracted a second marriage, a thing strictly forbidden by Hindoo rules under any circumstances. A man cannot so easily divorce his wife: for she can appeal to the neighbours or caste-people, and unless he has some reason sufficient to satisfy them, they will, by the force of public opinion, compel him to take her back again. The form, however, of divorce has the merit of simplicity: he says to her, "You shan't be my wife any longer, get out with you," and turns her out of doors.

The treatment of widows is peculiarly a disgrace to Hindoo morals. As all women are married when children, and many of them to boys, great numbers become widows in childhood, and as no widow may under any circumstances remarry, they form a very numerous class. The feeling against their remarriage is very strong. Some five or six years ago, a rich Hindoo in Calcutta, who had received an English education, and had in consequence partly imbibed English feelings, offered a very large sum, quite a fortune to a Hindoo, to the first native who should marry a widow: fond of money as Hindoos are, and numerous as is the class of free-thinking natives in Calcutta, I believe that no one has yet come forward to claim the reward.

The following is extracted from an Indian Missionary periodical.* At Calcutta, "a gentleman of the 'orthodox,' that is, the genuine unsophisticated class of Hindoos, brought before its grand council, the *Dharma Sabha*, a proposal which shews that," in that city "orthodoxy is seriously giving way even among the orthodox. He proposed to the meeting, the sanctioning of the remarriage of Hindoo windows. His motion was crushed by an overwhelming number of opponents; some of whom said, 'If you wish our votes, move the restoration of the immolation of widows, not the recognition of their remarriage: better far they should die than remarry.'" Immediately after the death of her husband, whether he is a boy or a man, whether she has lived with him or not, the widow is a degraded creature. Her hair is shaved off, her ornaments, and armlets are taken from her, and she resides in her father's, or father-in-law's house, as a permitted nuisance. As many of them are young women, and as whole clans of people often live together in the same house, cousins, and second cousins, as well as grandfathers, and fathers, to the number of twenty, thirty, or fifty persons, great immorality is said to exist among

* "The Overland Summary of the Oriental Christian Spectator," published in Bombay monthly, but to be had at J. M Richardson, 23, Cornhill, London, price 4s. *per annum*, is a very useful and well-written compendium of Missionary proceedings in all India.

the widows. On my making enquiries on this subject from a Brahmin, he stated that the condition of the widows among the lower castes was very bad, but that in Brahmin families they were respectable; a short while after, I put the same question to a Sudra man: "the Sudra widows," he said, "are not ill-behaved, but among Brahmins they are very dissolute."

The following is an extract of a letter from a Missionary in the Tamil country on the subject. "I asked a Brahmin the other day whether in their regular ablutions three times a day, they were obliged to resort to cold-water-bathing every day, whether well or ill." "No," he replied, "not when ill; they may then bathe at home and use warm water for the purpose;" but he added, "Our *widows* must go to the river whether well or ill." "I said this would be dangerous." "Yes," he answered, "but our Shasters (religious books) require it, and they must do so under any circumstances, or they can't come into our houses." "Well," I added, "this is too bad; suppose that they should become worse and die?" The Brahmin's answer to this was, "*What of that? they are but burdens on society.*"

A widow is accounted an accursed being: her calamity is supposed to be the punishment for grievous sins committed in a former state of existence, and thus she is supposed to lie under God's wrath, and to *deserve* no other but bad

treatment from man. As her former existence was evil, so the poor widow has to look forward to a worse one; for her soul after death is supposed to become a Pisháchi, a sort of demon or hobgoblin, unhappy in itself and creating misery to others. A woman who dies before her husband, is counted happy, and supposed to enter into the class of Pérentálu or "good folk." The sight of a widow is an ill omen: as a man leaves his house in a morning to go about his work, if the first object which meets him should happen to be a widow, he curses her, and turns back again, to leave his house a second time under better auspices.

When reading with my teacher a book of popular and epigrammatic verses, I noticed a good many terms of abuse, such as "The man's an ass." "You son of a widow," and the like: I asked my teacher what was the worst term of abuse which one man could use to another;—"Was it rogue, thief, liar, or what was it?" "No," he said, "these are abusive terms; but if you call a man "a widow," you can say nothing worse."

6. The Hindoos treat the precept of the third commandment in a curious manner.

An oath is continually on their lips. The "Per Herculem," or "Jovem," or μη Δια of the ancients was not more common. Does a man hear something to astonish him? with gaping face he exclaims, "Naráyana! Naráyana!" one

of the highest names of deity; or "Ráma! Ráma!" a name of one of the favourite gods. Is he angry? he swears "by God." Is he in pain? He continues exclaiming, "Swámy! Swámy!" (O God! O God!) without ceasing and without meaning.

As we pass along the street, we not unfrequently hear a man repeating some of the names of his gods, as he walks; he is doing it to obtain merit. "He thinks he shall be heard for his much speaking." Sometimes it is given as a sovereign recipe for the ill effect of past sins, to repeat a god's name several hundreds of thousands of times.

A large number of Hindu names terminate in Swámy, "God;" there is Rámaswámy, Venkataswámy, Krishnaswámy, and many others: of the remainder a majority are also those of their gods. A little dirty boy whom I had in a day school, was called Adi Naráyanudu, the highest of the high names (not of any inferior god, but) of the one great supreme God. So the women are called Maha Latchmi, Yellamma, Nágamma, and other names of the goddesses. This is not merely accidental profanity, like the similar use of the name of Jesus among continental Romanists, but it is a purposed breach of the principle, "Thou shalt not take the name of the Lord thy God in vain." For on enquiring the reason, I was told, "There is great merit acquired by re-

peating any divine name, even thoughtlessly; so we give the gods' names to our children, that while we call to them in our daily intercourse with them, we may, without thinking of it, be benefitting ourselves by calling on the god."

III.—BURNING A DEAD BODY.

The termination of a Hindu's sojourn on earth, is a painful one to witness. Some few sects, the members of which are not numerous, bury their dead, but the mass of the people burn them. Children below the age of six or seven are buried, that is to say if their parents are willing or able to pay the few pence to have it done: not seldom, as I was told by an eye-witness, do poor parents take the dead body of their infant, and throw it into the next hedge or waste piece of ground. It has not to wait there: there are too many jackals by night, and hungry pariah dogs, kites and crows by day, to allow any thing to remain twenty-four hours, which they are capable of eating.

The climate necessitates a speedy burial or burning: the Hindus expedite the matter rather too much: no sooner is the breath out of the body, than it is washed, arranged for the funeral, lifted on a sort of rude bier, and carried away to the bleak burning-ground. Two hours after the moment that the man was alive and moving, his body may be fast becoming reduced to a cinder.

One evening my walk led me near to a burning-ground, where a body was in the act of being burned; though I had often seen the bodies as they were carried to the ground for this purpose, and the smoke of the pile at a distance, I had never seen one close at hand, and so went up to witness it. It was a pile of wood, about five feet long, two feet wide, and as many high; it was already in a blaze, and many of the logs burnt through: in the middle lay the body, that of an old woman, as we soon learnt, of the Vaisya caste, and of a wealthy family. At the one end appeared the round crown of the skull, black, and charred, just projecting from the burning mass; at the other were the black shrivelled feet and ancles appearing beyond the flame. Close by the pile stood an elderly man, who proved to be the brother of the deceased, with a long bamboo in his hand, with which he stirred up the logs, and from time to time gave the black skull a push further into the flame, or broke off the ancles to push them into the fire; he did this with the composure of a farm-labourer stirring up a pile of burning weeds. About a dozen yards off stood four or five men: one of them was an old Brahmin, who had come to say the charm at the time of lighting the fire, for which he would get a present, and the soul of the deceased would receive benefit; the others were the grandson and other relatives of the

dead woman: they were talking and chattering just as if it was an ordinary business that they were engaged in; and when I went to speak to them they shewed no sort of grief or concern. It was now about six in the evening; the woman had died about two o'clock that afternoon, and as usual, the body had been hurried off to the ground, a rupee and a half (three shillings) worth of wood procured, and then set fire to. "She was only an old woman," they said; and when they were asked if they did not dance for joy when their old people died, they laughed and said, "of course they did." After the burning was finished, and the ashes were cool, these relations were to throw the ashes of the body along with those of the wood into the sacred river Godavery, on the banks of which the pile stood.

On looking back upon what I have written regarding the moral condition of the Hindus, I feel satisfied that I have not stated any thing but what I know, or have the best reason for believing to be true. Missionaries often shrink from the description of the degraded state of the heathen which they may be giving; but they are reassured by falling back on the memory of what they have witnessed, and on the frequent accounts given in Scripture of the same state of things among the same class of people.

At the same time it is not fair to present the dark side of the picture without calling to mind

that there is also a bright one. And here I have pleasure in remembering instances of many virtues which have come before my notice. I have seen husbands affectionately attached to their wives, parents dotingly fond of their children, young men paying due respect to their fathers: I have occasionally met with honesty, open dealing, and honourable bearing: I have seen friends walking together who were friends indeed: I have seen hearty good will and kindness, gratitude and attachment to those from whom they have received kindness. Whoever is willing and ready to love the poor Hindoos in spite of their faults and moral degradation, will soon find much in them to love: their Maker's image is sadly defaced, but it is there; they are steeped in crime and vice as well as in sin, but they are those for whom Christ endured bitter agony on the cross, and among them are many whom he will bring to his glorious light, and who shall be bright jewels in his eternal crown. We cannot but love those whom Christ has loved, and I feel pleasure in looking to Masulipatam as a place where I not only have very dear and valued christian friends and fellow countrymen, but where there are not a few whose faces are dark, yet whom I can love almost as brothers. I would that some others of my countrymen could be persuaded to do the same, and to go forth to do God's work among them.

VI.

MODE OF CONDUCTING MISSIONARY WORK.

I HAVE found great difficulty existing in the minds of friends in England, in the way of their understanding the nature of Missionary work: they know that a Missionary does not stand up in a large gothic church and stone pulpit, and read the prayers and a sermon in a white surplice and black gown, and afterwards go visiting from house to house in his neighbourhood; but what the Missionary does all day they do not know: nor is it to be expected that they should. I purpose therefore to dwell upon this topic.

I. To commence with the preliminary difficulties, which a Missionary in his office of apostle in South India has to encounter, distinct from those which a clergyman in his pastoral office in England meets with; they are as follows:—

1. The climate is a trying one. Indian heat during the greater part of the year is not *relaxing;* it does not make us languid, nor bear us down with a sense of oppression, as heat in a moist climate does. The heat of the hottest day is rather exciting than otherwise, in consequence of its dryness. The effect of the heat however is such as to *fatigue;* we cannot work so long or with so much energy as we might in a cool climate: we are obliged to rest somewhat more, and to be careful not to do any needless work, which by fatiguing, might incapacitate us from performing more important duties.

The heat of the sun keeps us much more in the house than we should wish to be: A missionary or any one else may brave the midday sun during many months of the year: many sportsmen do so: but it is the worst economy: the sun always has its effect on the English frame; in many cases very rapidly. From this cause our opportunities of reaching the people are narrowed; but still they are not few.

2. The foreign language which has to be acquired is a considerable obstacle: it takes much longer time to learn an Indian, than a European language: and this for two reasons, first the whole cast of oriental mind is diverse from that of the western nations, and the general resemblances of the languages, where they exist, are too trifling to be of any assistance; secondly, we

have not the same freedom of access to the natives. If any one wishes to learn French or German with ease and rapidity, he settles himself as a boarder in a family and town of the country whose language he desires to acquire; servants, children, and neighbours, are all his teachers by their conversation; he sits listening at meal-time to the family circle: in six or eight months he is familiar with the language as far as regards powers of conversation. In India, the Hindoo is very suspicious; caste forbids that free intercourse which we wish to have; if the nature of a Hindoo house would allow us with safety to live in it, yet no decent Hindoo would live in it with us. We see them in our house, but we do not obtain *family* intercourse with them. It takes most persons a period of about two years to make a sufficient progress in the language. Nevertheless I find people in England *very much overrate* this obstacle; it is one which any man of ordinary powers can and will overcome. It ought not,—as I have sometimes heard of it doing,—to deter men from becoming Missionaries.

3. A considerable Missionary difficulty lies in the Hindoo character. Weakness and want of moral courage is their characteristic. Custom rules them with a rod of iron. "Who can go against custom?"—is the answer often given. "We only do as our fathers did, and can this

be wrong?" is a frequent reply. The two following anecdotes, related to me by a Missionary in the Tamil country, will serve as illustrations. "A few years ago an assistant-collector, who took considerable interest in the improvement of the people of his district, introduced some wheelbarrows as substitutes for the little baskets in which people carry burdens on their heads. The people received the gift without grumbling, but it was not long before they were seen carrying wheelbarrow, contents and all, on their heads, having previously knocked out the wheel as inconvenient."

"The same gentleman on another occasion, stood watching the people at a well drawing up large skins full of water by means of bullocks: he observed however that before the skins reached the top of the well, nearly half the water had run out at the seams, which being sewn on the outside, opened with the pressure. He suggested the reasonable improvement of having the seams sewn on the inside: this method was soon adopted, and the water pressing on the seam rather closed than opened it. However the same person, on making another visit to the well not long afterwards, found the old plan restored, the seams outside, and the skins leaking. On enquiring the reasons why they had given up the improved plan, he was told that if half the water did not run out as the skin came up the well,

it was too heavy for the bullocks to raise to the top."

II. A Missionary's position may be one of two kinds, each very distinct in character, or it may possess the features and circumstances of both united.

It may be in an entirely new field, where his work lies exclusively among Heathens:

Or, it may lie in an old Mission, where he is mainly engaged with christian converts and catechumens:

Or, he may have occasion to labour among the Heathen, and at the same time to watch over and feed one or more christian congregations.

I shall endeavour to describe the characteristics of the two first positions, and leave it to the reader to imagine the third, as consisting of the others combined.

A NEW MISSION.

A single Missionary, or in some cases, two young Missionaries together have to commence a new Mission. Soon after reaching Madras, they proceed to the spot selected by the wisdom of local residents, as that best suited for the purpose. They settle themselves there, usually in the immediate neighbourhood of other Europeans, and on the outskirts of a large native town.

The first thing they have to do, is to devote their whole energies to the acquisition of the language. During the year or two in which they are engaged in this work, they are also becoming acquainted with the climate, and the method of preserving their health,—with the habits and appearances of the different classes of the people, —with their mythology and creed to some extent, —with their style of mind and ways of thinking —and with other very necessary points of knowledge. When the young Missionary has acquired a sufficient power of conversing in the native tongue, so as to make himself intelligible, and to understand what is said in ordinary conversation, he commences his work.

The spheres in which he may employ himself are various. Some imperatively require that he should give much labour and care to them, even to the rest it would be desirable that he should devote a certain share of time and attention; but it is physically impossible that one or two men can adequately enter upon all those lines of occupation, which would put a Mission into a complete state of efficiency. The consequence is that, by reason of the cold and hard refusal which men in England make, to give their own personal services to do this work of God, almost every Mission is short-handed, and much ground is lost.

1. The Missionary commences by preaching the Gospel in the town or village where he resides; this he does by sallying out of his house at day-break: being yet weak in his conversational powers, he probably selects some part of the town where he will meet quiet simple people. When he arrives at the intended spot, he finds a few men, just rising from the ground where they have been sleeping all night, or creeping out of their houses, rubbing their eyes, or commencing their day's occupation. He stops to speak to one of them, and opens a conversation upon general topics; other natives who are in sight, or who may be passing that way, stop also, to see the unusual sight of a European speaking to a Hindoo in his own language; and according to the character of the neighbourhood, he soon has from six to a dozen persons standing round him, listening to him, and entering into conversation with him. Some of these will remain half an hour; others leave sooner, while fresh ones come. He thus has an opportunity of telling the people of their sins, of Christ, his life, death, resurrection and coming again, and of pardon through his means. He has many questions to answer, and many mistaken ideas to correct. The people have their minds filled with gross and heathen notions, and it is with these that they grasp most inaccurately the christian truth declared to them. For instance, when I have been speaking of our

being received into the *family of God,* I have found that the impression on my hearers' minds was, that there was one great god, and a whole family of little gods and goddesses, and that I was telling them we must become one of these. Again, when speaking of Christ as the Son of God, I have been asked, "Who was his mother?" meaning, "since a god was his father, what goddess was his mother?" The Missionary remains conversing with the people he meets for an hour or more, according to the season of the year, and then the increasing heat of the sun obliges him to make the best of his way to his house. In the evening, as soon as the sun has descended low enough, he again sallies out to some other part of the town, and spends an hour or two more in a similar way to what he did in the morning. I have usually found more ready and willing hearers at this time of the day.

I add some specimens of conversations which I have had on occasions of this kind, the better to illustrate this part of missionary work.

"One morning I visited a suburb of the town called Vallandapálim, close behind my house. Here I fell in with two old men, and gained some information from them relative to the village. On enquiring about a little god-house which I had just passed, they told me it belonged to Ganganamma, (i. e. Mother Ganges): there was also a temple to Siva a little further on, so I

began to ask them how it was there were two gods, and whether there were any more. "No, only those two," they said: but as I began to enumerate several others, they allowed that there were many gods: by this time about twenty people gathered round us, and I found them all acknowledge the force of the illustration, "One father of a family, one God of the world." They also acknowledged with a smile the helplessness of their images: so I told them they must no longer worship images, but turn to the true God. "How can we do that," said they, "for we cannot see him?" I replied, "Do not people here in Masulipatam write letters to the great people at Madras, whom they have never seen?" After a few more words, I called to all present and asked them if they had ever committed sin; they confessed they had done so. "Is sin good"? "No." "Does God like it?" "No." "Can a man, stained with sin, go to God?" "No." "Where then will he go?" "Downwards to hell." Then I told them of the horrors and eternity of hell, and asked them how they could get rid of their sin. At this one man exclaimed, "Who can tell the difference between righteousness and sin?" But I stopped his mouth by asking him if lying was a sin. He acknowledged that it was. "Well, then," I replied, "you now know what sin is, and have answered your own question." Another man

said that people committed sin without knowing that it was sin. "What! don't they know that lying is a sin, at the time that they tell lies?" "To be sure they do," was his reply, and so he was settled. He however said that they must get rid of their sin by doing some meritorious action. So I asked them what man was able to do anything meritorious: and illustrated my question by enquiring if they had ever found sweet water come from the brackish wells in the neighbourhood: so this point also was settled. I went on to tell them in a brief way, that God himself would take away sin: that he had become incarnate and suffered punishment for our sin in order to remove it. And after a while I came away happy at having had an opportunity of telling them of Christ."

"Another evening I entered the cluster of huts belonging to the Golla people, or cowherds, and found a man who had just finished milking a cow, with an earthen vessel in his hand, containing about a quart and a half of milk, which he said was the produce of no fewer than eight cows: it was however in the hot season, when pasture is not to be had. I entered into conversation with him about his cows and other matters, and presently noticed a little shapeless wooden ornament, hanging to a string of beads round a child's neck, who stood between his legs. He said it came from Tirapati, which is

the great place of pilgrimage for all the people of these parts, although it is between 200 and 300 miles distant. He had been there, he said, and brought this back: 'they sell such things for a few farthings; it was a bit of the god's property, but there was no particular use or virtue in it.' 'What did you do at Tirapati?' I asked. He said he had gone there in fulfilment of a vow, to visit the god: he had gone to the temple, and prostrated himself at the doorway, seen the god, made his offering, and he then came away. I asked him what the god was like: he said he was stout, but not quite so large as a man; the god had said nothing to him, and he had done nothing, but he was told that at times he ate. He spoke of him as his god, till I began to ask him whether it was an image only, and then he said, 'Yes, it is a golden image.' I asked him why he need go so many miles to worship God, who was always present and round about him: on my speaking of God being in every place, he was astonished: this is an unusual thing, for the natives commonly chime in with such a statement, though their meaning is *that every thing is a piece of God.* He acknowledged it was not right to pray to an image, and added, 'Yes, I must pray to the God who lives in my belly;' by which he meant his own soul, as a piece of God. I afterwards pointed out the love of God towards him, (a thing which he said

he had never before thought of,) both in his outward gifts to him, and in the death of Christ for him: this last circumstance interested him, and he said it shewed that God was kind. While we were conversing, several other persons came up, and I turned to speak about the Ammaváru, or village goddess, whose hut or temple was about an hundred yards distant. I said it was only a shapeless stone. 'Oh no,' cried two or three of them, 'she has great power: and, as a proof of this, every third year we sacrifice a number of sheep, and offer a great many rupees' worth of rice to her.' Another said he had been ill for several years, but was now better, all by the help of the goddess. Another told a story of a sepoy who had wantonly carried off an image of an Ammaváru, and whose sin had been punished by his hut taking fire and being burnt down, while none of his neighbours were injured. I asked, 'Why has she not hurt me? there is an image of the same goddess in Vallandapálim, which I have struck several times on the nose with this very stick which I hold in my hand; and there is the same goddess in the adjoining hamlet, whose image I have turned upside down and set on its head, while the people of the place looked on and laughed; and see! I am no worse for it.' They said, 'Oh, Sir, you are a great person, she is afraid of you: she is the goddess of the black people, she can do nothing to the white people.'"

A Missionary of greater experience and full powers of speaking the native language, instead of confining himself to the outskirts of the town, goes into the most public and crowded parts of it, and there standing in the street addresses the crowds who gather round him. On such occasions he has to encounter cunning, vulgar, or even impudent and noisy opponents, to deal often with difficult questions, and to defend Christianity from objections brought against it. The Hindu opponent continually endeavours to draw the discussion into wild questions of a metaphysical character, or regarding the nature of the godhead; if we allow ourselves to be drawn into them, we find ourselves in a quagmire, out of which we cannot come with satisfaction or success, inasmuch as the disputing parties differ on their first principles. We believe that God is the creator, man the creature; they state that both he and we are one, that man is an emanation, not a creation: we believe in the holiness of God, they have no objection to state that he both commits and encourages sin; we speak of all men being of one blood, and possessed of one nature, they regard one part of the human race as of separate origin from the rest, and possessed of as many natures, good and bad, as there are individuals. I need not however give illustrations of discussions of this character, as this has already been

done with eminent success by Mr. Leupolt, in his recent work.*

2. A good many Missionaries adopt the plan of erecting chapels in some of the most public places of resort: here they commence with religious worship, and then go on to address the people who have assembled, on the subject of the Gospel. Others make use of their schools for a similar purpose: commencing by addressing or catechizing the little heathen boys, they soon have an audience of the parents or neighbours to listen to them.

3. The distribution of tracts usually accompanies these conversations: some Missionaries distribute them by handfulls, and congratulate themselves on the thousands they have given away; others with more wisdom, give away a single tract at a time, only where there seems a probability of its being valued and read. In the former case, the people often become nauseated with tracts; we hear of their being used to fold up parcels in the bazaar; being easily obtained, a few of them only are read. Given with discretion and selection, they form a very useful addition to the Missionary's preaching. It would not however, be right to estimate the desire for religious instruction by the eagerness of the people for tracts; if we were to hold out a

* "Recollections of a Missionary," by the Rev. C. Leupolt, Church Missionary at Benares.

bundle of pictures they would struggle to obtain one with similar or even greater eagerness.

About a year after we had reached Masulipatam, we found on a sudden, an extraordinary demand for copies of the Gospel of St. Matthew in Telugu; and we distributed many of them in the form in which we had them, namely, that of neatly half-bound volumes. We could not understand what gave rise to the demand; we could scarcely suppose it arose from any religious stir among the natives, for as yet we had not begun our work among them. In a short while the motive of the applicants was told to us: they wanted not the Gospel, but the neat book-back which contained it; they tore out the leaves, and turned the back into a portfolio for holding their own papers.

There are some tracts for which the natives express a great liking. A certain number of Hindoos are willing to read tracts: but a serious obstacle exists in the Hindoos themselves, to their very extensive distribution. They are a nation capable to some extent of reading, but not a reading nation. There is but little habit of reading among them; the mass of them have never read a printed book, but only manuscripts; the few books they do read, are unintelligible poems, which they recite in a chanting tone, and admire chiefly for their rhythm. Whenever I give a stranger a tract, I ask him to commence reading

it; and as soon as he has finished a page, I request him to stop, and tell me the meaning of what he has read. Almost invariably the man, without answering my question, begins to read the page over again. The reason of this is, that he acquired as a schoolboy the habit of reading without thinking of the sense of what he reads: he consequently needs a second perusal to understand the page he has already read once.

4. Itinerating in the neighbouring villages is also a part of Missionary work. I am not aware of any Missionary in South India who makes itinerating his chief occupation; we are all settled in a home, and our home duties occupy the largest charge of our time; but partly for change of air for himself, partly in order to spread information round about, so that there may be a reaction of the country on the town, as well as of the town on the country, and partly so to preach the Gospel that if there be any poor soul in the villages, who is seriously anxious about his sins, he may not die without hearing of a way of deliverance,—a Missionary occasionally visits the villages in the neighbourhood, or makes a longer excursion up the country. To conduct an itinerating Mission, it would be necessary that a small district of country should be selected as the sphere of work, and that three or four Missionaries should devote themselves exclusively to the same district; so that each village might be

visited for three or four days at a time, three or four times every year. The necessity of this is obvious, because a single visit only enables the Missionary to convey some very vague notions of Christianity, and unless it is soon repeated the impression is altogether lost, and the whole work has to be begun again from the commencement.

A Missionary excursion into the villages is very interesting: much simplicity and readiness to listen is displayed by the inhabitants; they have never seen a white face before, except that of the dreaded collector, (who is removed in position further from them than Queen Victoria from an English beggar,) or that of a young officer on a shooting excursion. To find an Englishman come into the village, capable of speaking their language, is not only a subject of astonishment to them, but appears to them to be an act of condescension. Of course, after a time, this wears off, but at first its effects are marked.

The Missionary either sends forward his servants with his tents, or moves on the line of high road, and lives in the public bungalows provided for travellers: the former is the best plan, because he is able to place himself so close to the village that the people come readily to him, and his tent is as good as an advertisement of his presence. All the day long he has visitors old and young, and he has opportunities of

speaking to them in companies from sun-rise to sun-set.

The following are accounts of some of the first visits which I paid to heathen villages.

"Early in the morning I left the bungalow, and entered the village, purposing to go to the pagodas, and hoping to find some one near them to speak to: but on my way I met a boy, with his palmyra-leaf books under his arm, going to school; so I made him shew me the way to the *Pantaloo's* (schoolmaster) house, where the school was kept. I then set the boys, ten in number, to read, promising to give a book to the one who read best. While they were reading, several persons, on seeing an Englishman, came up, and presently the schoolmaster came out of his house. I began to speak to the people about their idols, asking very gravely whether they ate, smelt, saw, and the like, till they laughed and said they could give me no answer; there was none of them who attempted any sophistry, and they gave in to all I said. So I passed on to the subject of sin, and asked them if there was any man among them who had never committed sin. They all confessed they had sinned, and then came the question how they could get rid of it, and the statement that unholy men could never be allowed to approach the holy God, followed by the illustration of a boy who has fallen into the dirt, and is not allowed to come

near his cleaner friends till he is washed. Then I spoke of the sinful, helpless state of man, illustrated by the fact, that milk, which has been turned sour by lime juice, or tamarinds, is unable to restore its sweet nature, and by the impossibility of drawing sweet water out of a salt well. They seemed struck with my speaking of man's nature as corrupt, but allowed it when I shewed it to them. When I asked them again, how they could get rid of sin, they confessed their ignorance, and asked me to tell them. This I was the more astonished at, as the spokesman was the schoolmaster, who had a character for learning to maintain, both as a brahman and as schoolmaster; however I was thankful for the opportunity, and so went through the history of Christ, briefly pointing out how his death took away our sins, and his life wrought out righteousness for us. The only objection made was this; when I was speaking of Christ's immaculate conception, the schoolmaster asked, what need there was of God's incarnation; and he was satisfied when I shewed him that Christ could not have suffered death except as a man. When I had done, they allowed it was "a good way." I proceeded to impress upon them the great love of Christ to them. As it was becoming hot, I turned to go away, but six or seven of them followed me, and began to speak about their poverty, "How could they serve God when they had such

difficulty in filling their bellies? It was all very well for the rich to do so." So I told them the Gospel was for the poor, and the poor have but little of this world's goods to draw their affections earthwards. At last the schoolmaster enquired, *what must they do if they believed Christ?* I told them they must leave their old way and walk in Christ's way."

On another occasion I visited a small village near the coast, named Samuldivy. It is inhabited exclusively by people of the fishing caste, and consists of about twenty or thirty circular thatched huts, crowded close together. I met about a dozen men who were loitering outside the village, and their number was soon increased by as many boys crowding in between them. They told me that though they were all of the fishing caste, only some of them employed themselves in fishing, others went to sea as sailors, while others again exclusively gave their time to agriculture. I asked where the cultivated ground was, and they pointed to the spot on which we were standing, and to other ground further off: it would have made an English farmer laugh to have been told that the thin powdery and dry bed of sand, which had not so much as a weed to adorn it, was to produce crops: but so it was, from July onwards they would obtain crops of grain, oil-plant, and other dry grains. They told me that they had no temple in the village, but that their village-

goddess' house was in another village a mile off: that their god was Narasimha-swámy, (Vishnu) whose pagoda was ten miles off. "Are there then no prayers offered up in this village, no worship paid to any god, at any time?" "No, none." I asked them to whom they ought to pray: at first they did not know or understand, but presently they answered that they ought to pray to the Supreme God, while they acknowledged they had never yet done so. While I spoke to them on some of the chief religious topics, they listened attentively and seriously, and a few assented with much interest to what I said. One of them however suggested the common excuse, "I have got no sense: what you say will do for people of understanding; what can I know about it?" I reminded him that God had given him sense for the very purpose of comprehending these things, and not only that he might employ it in catching fish: for that the seagulls had sense enough for this, and his sense was greater, it was *man's* sense. They were pleased with this: and I spoke to them for some time about God's mercy as shewn by Christ dying to take away our sins, and urged them to begin to pray that very night. When I found that they agreed to do so, I added, "Let us then pray while I am here," and I bid them follow me in their minds and pray as I prayed: then, as I stood, I prayed aloud to God to renew their

hearts, to take away their sin, and to have mercy upon them: they behaved very quietly and reverently, and one man grunted assent to each of the short clauses of the prayer. It was doubtless the first prayer offered to God in that place since the world began: may it not be the last! They promised that they also would pray; one of them suggested it was growing dark for my finding my way home; but I told them it did not matter, for God had sent me from Europe just for the purpose of telling them these things. They were astonished at this, and added, "Then tell us something more:" so I went on to speak more in detail about Christ; they expressed great wonder at hearing of his resurrection. I presently came to speak about the forsaking the true God to worship the false gods: they did not at all defend the village-goddess, but one of them himself suggested that she was no better than a *dáyam*, or hobgoblin. I told them that their Narasimha-swámy was just the same: they wondered at this, but did not deny it, though they asked me further about it. I referred to the helpless image which was incapable of doing any thing, and they soon allowed that he was no god. One of the party, with a good deal of interest in his manner, then asked what I could say about Venkatêshwaralu, down in the south at Tirapati. I said he was one of the same kind; "Is he really? Then why do the East India

Company people give him rupees?" I could only speak the truth, and say "The Company people have been foolish; however, of late years they have got more sense, and have begun to think that the idol is a very silly thing to pay money to, and that it is wicked to worship it, and they have left off paying it." I could not judge how far the party got the ideas into their heads which I endeavoured to impart, but one of them continued to repeat several times. "It is right to pray to the true God:" others began to prove to each other that the village goddesses were not divine, "Look," said one, "every village has a different god, and how does that agree with what we say, that God is one?"

The Hindoos almost always argue by illustration: to meet them we must either unravel their illustration, or bring a counter one to oppose it. There is this facility in doing so, that their illustrations are not their own, but are handed down from father to son; they are consequently limited in number, and are often repeated; so that we are able to have our answers ready prepared before-hand.

One very common argument is this, "God has made different religions for different races: the Mahommedan religion for the Musselman, the Roman for the Roman, the Christian for the Englishman, and the Hindoo religion for us: we are each to walk in the various ways of our res-

pective nations: our religions are so many different roads to heaven. Do you not know that there are two roads from here to Madras? If you go the direct road, by the coast, and I go by the Guntoor road, though our paths have been different, our end will be the same. So there are many roads to heaven."

Another is this, "The earth-beetle burrows and lives in the soil, it is always passing through it, yet it is never contaminated by the dirt, and it preserves its bright shining coat: *therefore*, the soul of man, which is divine, may dwell in the midst of worldly concerns, mix in sin, and yet remain undefiled."

Again, "Ghee (i. e. prepared butter) and butter are not the same, yet the one is contained in the other, and air and water are different from each other, yet one of them is produced from the other, *therefore*, God, or the divine soul, may dwell in a sinful man, as a part of him, and yet not be implicated in his sin."

Again, "Quicksilver will lie in most intimate contact with other substances, but will, under no circumstances, mix with them, *therefore*, the divine soul lives in most intimate connection with the frame of man, but is not mingled with it."

5. The Missionary has enough to occupy the whole of the time between his early morning work and his evening expedition. He has his servants to collect together, and with them the

children in his compound-school, (that is, the school attached to his house;) and to address them at morning-worship. He has his own studies to prosecute in the native language, and after his knowledge of it is adequate for the purpose, he has to spend much time in labours of a literary character, preparing a translation or improved version of the bible, tracts or small books. He may frequently receive native visitors, and find opportunities of conversing with them on religious topics; they are either young men who come to gain his favour or obtain something from him, or respectable men, who, knowing that he is on good terms with the European judges and officers, think that it is well to be on good terms with him. He also has occasionally to make or receive calls from his fellow-countrymen, and sometimes to spend an evening with them, and enjoy, it may be, profitable christian intercourse with some of them.

6. The plan of small schools for instruction in the native language, either in the town or neighbouring villages, used to be carried out extensively in many missions, but it is less so now. In a new mission, if a school of this kind is to be set up, the mission schoolmaster must be a heathen; it is only occasionally that a Christian by profession could be found to occupy the place. The advantage to be looked for consists in the heathen master teaching the boys to read in the

Bible: as the habitual plan of a native schoolmaster is to teach reading without understanding, this advantage is of a limited nature. Such a school indeed sometimes affords a good beginning for a missionary's own exertions in any neighbourhood, and if he had time to visit each school frequently, so as both to see that the children understood what they read, and also to give them religious instruction himself, such a school might be of very great value; but where there are twenty schools, and the one Missionary has his hands fully occupied in other ways, the school is barely worth its expence and the labour bestowed upon it. This is a plan which often makes us lament the insufficient number of Missionaries: for want of more men this important department in a new mission must be altogether given up, or conducted in a manner productive of little good. A few instances have occurred in which the schoolmaster has been converted to Christianity, by the books put into his hands and by his intercourse with the Missionary; but the cases where direct effects have appeared among the many boys in such schools, are very rare.

7. In all the above departments the Missionary's work is done entirely through the medium of the native language. They may be called collectively one of the arms of the mission, —the other is the ENGLISH SCHOOL.

There are some Missions where the whole

strength is devoted exclusively to this department, they are one-handed Missions, and always seem to be experieneing a considerable want. In others the department has been entered on with insufficient instruments, and has consequently failed. It is one which must be efficiently conducted, or it will be of no use.

Since the introduction of the English language into public and official transactions, there has been a great demand in the government courts for natives who have some knowledge of our language. As an appointment under government is the one object of ambition in every Hindoo's mind, there has grown up in the large towns, an exceeding craving for English instruction. It is not a desire for English literature, knowledge, or religion; but the English language is the high road to preferment, and accordingly a Hindoo will do any thing or suffer any thing to acquire it. From our first going to Masulipatam, we were beset by entreaties on the part of fine young men to teach them English; we daily had young visitors begging for an English book, or asking, "Please, master, to correct this exercise," or "Please, master, to set a copy." It is to Dr. Duff, of the Scotch Free Kirk, that the honour is due of being the first to make use of this desire for Missionary purposes. The success has been great and decided.

The objects in view are twofold, 1. By this

school the Missionary is able daily to preach the gospel to a number of young men of the higher ranks: by it he reaches the rich, with whom he would find it difficult to have much intercourse by other means. The Missionary engaged in the streets and villages influences the lower and middle ranks; the upper classes must be influenced through an English school. 2. Again it is hoped, and the hope has never yet proved vain, that it may please God to convert the hearts of some of the young men, who in the school are daily having the Scriptures opened to their understanding, and pressed upon their consciences by those teachers whom they have early learnt to love and to value. And from these it is further hoped, that some may be chosen to be Missionaries and schoolmasters to their own countrymen. Sincere, because they have given up all that is dear in life to cling to Christ; wise, because they have received an education such as all the teaching of their most learned countrymen could not impart; vigorous, because with Christian truth and English literature, they have imbibed also a spirit of English energy,—they will be suitable, so far as men can judge of qualifications, to be the commencement of that, whose place nothing else can supply, a native ministry.

In the present movements in India, and in the prospective changes to be produced by railroads,

the Hindoos will not remain contented with their own learning; they *will* have English instruction: if the Missionary cannot give it to them, they will seek it from infidel or irreligious sources. The one cause, which prevents Missionary Societies from entering in at this wide door which is now opened to them, is the want of men and money. What Society dares to commence an extensive system of Missionary schools, each of which must be superintended by an educated English Missionary, at the time when its existing Missions can barely be supplied with enough men to fill up the vacancies which occur?

In our English school at Masulipatam, which is at present conducted by the Rev. Robert Noble, and two valuable country-born assistants, there is a limited number of from sixty to seventy young men, whose ages vary from fifteen to twenty-five. If the number of teachers was enlarged, so that the limit could be extended, and yet Christian teaching be communicated, the school would in a few days contain more than an hundred pupils. They are young men, who from the position in society of their families, and from the education which they are receiving, will in a few years take the lead among the natives of the town and neighborhood: most of them are fine, intelligent, industrious young men, whom it is a pleasure to teach, and towards whom our affections are readily drawn. They all have a

little knowledge of English previously to entering the school, where they receive instruction in the grammar and elements of the language, in history, geography, arithmetic, and Euclid: the Scriptures form the chief book, and the Scripture lesson is not only the most regular and important one of the day, but, I believe the one best liked by the pupils. They write short themes in English, draw maps, and translate from one language to another. The school is yet in its infancy; the limit of the education given in it will be only that of the powers of the teachers; it soon will be, as similar schools already are, analogous to our English public schools. The desire to obtain admission into the school is very great: there is a long list of candidates for the next vacancies, which would be longer, but that many do not put down their names through mere hopelessness. Many a promising young man has called on me, to gain favour with me, in order to obtain from me a recommendation to my colleague for admission into the school, thinking that, as among the natives every thing goes by interest, my recommendation will supersede the rule of the school.

Such a school requires the undivided attention and the entire strength of one or two Missionaries: it is a place of exceeding promise, it is a noble sphere of daily preaching Christ to willing hearers, it possesses an interest which few Eng-

lish schools can have, for whatever is done in it will have effect upon millions, and during centuries, and that probably in a visible manner.

AN OLD MISSION.

In attempting to describe the state of a South Indian Mission which has been established for several years, and on which God's blessing has rested, so that not only many individuals, but many congregations are formed within its circle, I cannot do better than refer to the Mission which is most conspicuous in all India, the Tinnevelly Mission. The account of an eye-witness, though not a worker in that sphere, may have its value, however liable to inaccuracies.

A few neglected Christian villages existed in the Tinnevelly district, from the close of last century: the present Mission takes its date from the year 1820, when the Church Missionary Society sent thither Mr. Rhenius and Mr. Schmidt. Down till about the year 1834, the plan of Mr. Rhenius and his three or four companions, was to have Palamcottah, the chief European town of the district, as their head-quarters, and to make itinerating excursions up and down the district, either to preach in heathen villages or to watch over and instruct Christian congregations. Up to that period about 12,000 Hindoos had from one cause

or another, put themselves under Christian instruction, of whom a small proportion were baptized, and professed themselves to be Christians.

Since that date the district has been subdivided into smaller parts, and the Society for Propagating the Gospel has strengthened its Mission there, and has joined the Church Missionary Society in carrying on the good work in that neighbourhood. At present (1846), there are fifteen ordained Missionaries in connection with the Church Missionary Society, and five in connexion with the Society for Propagating the Gospel. With the exception of two or three who are engaged in educational departments, or who are preparing for future work by learning the Tamil language, each Missionary of both Societies has a distinct district entirely under his own charge, and separate in every respect from that of his neighbour.

The Missionary district of Tinnevelly is an irregular triangle, of which the longest part is about 110 or 120 miles in length, and the widest about ninety. The subdivisions of it, each of them under the care of a single Missionary, are also irregularly shaped, and vary from ten to twenty miles in length and breath, one or two being still more extensive. Each district contains numerous heathen villages, and from twenty to forty others, which are inhabited either wholly or in part by christians or catechumens.

Each village containing such is under the charge of a native catechist or teacher; it possesses a church of mud, brick, or stone, and usually boasts of a boy's school and master: it is one of the brightest features of the Mission, that many of the villages possess also a girl's school. These villages vary greatly in size, from the little hamlet to the important village of 1000 or 1500 inhabitants. The entire number of Hindoos who have come over to the Missions of both Societies is above 40,000, of whom about 15,000 have been baptized; the remainder are either not sufficiently desirous of the rite, or have not attained to the amount of knowledge required by the Missionaries.

As the work of all the Missionaries is much alike, the description of the proceedings of one will be sufficient.

The Missionary lives with his family in a comfortable house, somewhere about the centre of his district. At the commencement of the month he begins his circle of visits. Leaving his home on horseback before day-break, he rides over to the village which he intends to visit; as he approaches it about sunrise, he hears the sound of the drum, which from the inside of the church is calling the inhabitants of the village to morning prayers. The drum being made out of the boll of a palmyra-tree, with a sheep-skin stretched across it, costs nothing but labour, a

bell costs money; and hence the preference for the former. Soon after he has entered the little church, it is more than half filled by the catechist, schoolmaster, and boys and girls from the school, who sit in the front row, by a number of women with their little children seated on the floor on one side, and a smaller number of men on the other. The majority of the male inhabitants of the village, have gone out to their work at a still earlier hour. They then have morning service, consisting of portions of the liturgy, a psalm or two, and a chapter of the Bible, followed by a short address or exposition from the clergyman. Of course on such an occasion there do not exist the forms of surplice, reading-desk and pulpit. When the morning service is over, the Missionary looks over the catechist's list of attendants at daily service: makes enquiry about, or reproves the negligent, and enters into any ecclesiastical or spiritual subjects which arise. As the congregation is going away, he has a few words with some of them, and perhaps he has to converse with, or examine, some candidates for baptism or the Lord's Supper. By the time this is finished, he has to prepare for and to take his breakfast. The church forms his house for the day: he occupies the hot hours of it by calling before him for examination the village-school, by going out into the village to visit the sick and other persons, and by conversation and enquiry from

the catechist regarding the affairs of the village. He has enough to occupy him actively till late in the afternoon, when, unless the village be a large and important one, he rides over to some other village and spends the evening in a similar way there, to that in which he spent the morning. The history of one day is that of the greater portion of the month: in this way he visits and supervises each village under his charge once in the month. Of the Sundays he spends some at home, and some at one of the larger villages in his district, where from time to time the Lord's Supper is celebrated: he is at home also a week or ten days out of the month; during which time he requires some rest after the fatiguing work of visiting the villages; and he also collects all the catechists of his district, from twenty to forty in number, around him for their instruction, and for more minute enquiry regarding their conduct, and the state of their congregations. The village adjoining his house, also receives a share of his attention, and he has to take the charge, both as Treasurer and Secretary, of the various charitable societies of his district, the Poor-fund, the Catechist's Widow Society, the Book and Tract Society, and the Church Building Society, all of which are mainly supported by the congregations.

The Missionaries lament their more direct want of pastoral work, which is of course unattainable

in so large and scattered a sphere; they state that they have but few and casual opportunities of talking to heathens, for their whole time is occupied with their own people.

The Catechists form a large class, amounting to 300 or 400 persons: they are all natives; varying greatly in their amount of education, in their abilities, and in their Christian character. Those who have received the best education are they who have spent some years in the *preparandi* class; that is, in the little class of young men, whom some of the Missionaries keep about them, whose studies they direct, and to whom they give a portion of their own time when at home; and who had previously been brought up as boys in the seminary at Palamcotah, where a more regular and higher education, including some knowledge of English, is given them by the Missionary who devotes his whole time and strength to them.

A Catechist resides in the village inhabited by the congregation under his spiritual care: it is his duty to assemble the people, who consist of about one-third Christians, and the rest catechumens, for morning and evening service daily: he conducts the service, expounding to them or catechizing them: he has to look after the school, to visit the sick, to teach the catechumens to say the catechism required to be learnt: this he does by word of mouth, for it is but a very small number of the adults who are able to read. On Sundays he

reads the greater part of the service and preaches to the people; sometimes reading a sermon provided by the Missionary, more frequently one of his own composition. He performs the service over the dead, he has to report all irregularities to the Missionary, and is responsible to him in every particular, being liable to dismissal by him for any grievous fault or evident inefficiency.

Besides the seminary above mentioned, at Palamcottah, which is intended for the instruction of Christian boys, there is a similar one at Sawyerpooram, under the Missionary of the Society for the Propagation of the Gospel: and there has been recently established by the Church Missionary Society, an English school, of the character I have before mentioned, when speaking of a new Mission, which is particularly intended for the heathen inhabitants of the town of Palamcottah.

Fuller details of the style of work in an old Mission, will be found in the second part of that very interesting and peculiarly faithful little book, "South Indian Sketches."*

The larger number of Missions in South India partake more or less of two kinds of work which I have described; some require the larger portion of a Missionary's time to be given to the Christians, others leave more of his time for his evangelizing the heathen, while the Christian

* "South Indian Sketches by S. T." Parts I. and II. published by Nisbet.

congregation still takes some of his time and much of his interest.

The whole department of female improvement I postpone to another place.

In reviewing the difficulties and discouragements of a Missionary in South India, I feel it to be my own impression, and I believe it to be the impression of most other Missionaries, that the chief difficulty arises from the very insufficient number of Missionaries in any given sphere; the chief and peculiar discouragement is the indifference which our brethren in England shew towards this want; we have to wait year after year to no purpose, sometimes seeing our little number smaller at the close than at the beginning of the year, sometimes increased by an accession of only two or three in a year throughout the whole country.

That our English clergy can conscientiously leave one, or at most two of their brothers in God's ministry, to stand up in the midst of hundreds of thousands of heathens, as the only and the weak advocates of Christ's Gospel, and this too when many of them are spending their lives and their strength in quiet country villages, with only 600 or 1000 souls under their care, is a painful circumstance. That they can bear to see their fellow-ministers labouring beyond their strength, in cultivating the ground in Tinnevelly already prepared, and see the heathens coming

over annually sometimes by thousands, while there is no one to teach them or superintend the native catechists, who, without supervision are but of little use, and yet shelter themselves in their country villages behind the pretext of our *crowded English* towns, is also painful to contemplate, both in regard to themselves and to the heathen.

VII.

FEMALE EDUCATION.

The state of the female population in any country is of the greatest importance. Not only do the females form half of the entire population, that is 65 millions out of the 130 of all India, but their influence is greater upon the remaining portion, than that of the men on each other. The first impressions on a child's mind are indelibly made by its mother; a boy's sisters exercise an unavoidable influence upon him; the wife, whether she be an equal or a slave, cannot but produce great effects upon her husband. All this influence works for good or evil, according to the state of the women at large. Where the females are degraded, the men must by consequence grovel: where the women remainheathens, the men cannot be Christians. The

attempt to carry on a mission in which the female population was altogether neglected, would be like endeavouring to make a rope of sand.

The best preface to an account of missionary exertions among females in South India, is a description of the state of the heathen females. Their position in society, and the opinion of the male sex regarding them, has been already mentioned: I purpose in the following pages to give the best picture that I can of the state of Hindoo women, drawn from my observation and experience; but I will first mention that many of the habits of social life among the Hindoos, tend naturally to prevent that domestic intercourse which is so important to the well-being of society. For instance, not only are the women excluded from taking their meals with their husbands or sons, but the men themselves have no fixed time for their food; each takes it when he likes, and endeavours, while eating it, to conceal himself as much as possible; he never converses while eating, partly that the food may not get cold, but partly from some superstitious feeling.

It is perhaps a fact worth recording, that many of the most prevailing superstitions among the Hindoos are the same as those of uneducated persons in European and Christian lands, and seem to point to one common source. They live, for instance, in continual dread of the influence of the evil eye, (or "Drishti," as they call it) to

injure the objects they most value and admire: they think the sight of the new moon an omen of good luck, and they believe in the presence of "Pisháchis," or hobgoblins, which makes them afraid to venture out of the house in the dark.

The minds of the females in the lower classes are so degraded and stupified, that they seem to have few or no ideas on the subject of religion beyond these and similar superstitions and fears; but those of the more respectable classes add to these a number of other equally absurd fancies, all connected with their religious belief.

To mention a few of these; they speak of the sky as the interior of a stone mountain, and say that thunder is caused by the rattling of the chariots of their gods as they drive over it, and that lightning is the flashing of their wheels against the stone, though they do not explain how this can be seen *through* the stone. The wind is, according to them, occasioned by a god waving his hand, and if he uses both hands it produces a storm enough to shake the earth; the clouds are living beings, and they come down on the hills for the purpose of feeding; an eclipse is occasioned by a large snake-god eating up the sun or the moon. Both of these are considered as inferior deities, and when the moon sets they will say, "He is gone to his mother," but who his mother is does not appear.

They attribute a degree of deity to many other

inanimate things, speaking of the earth as a god, and declaring that it has been heard to speak, and on certain occasions to laugh; the bushes, too, must not be beaten, as they suffer pain when any of their leaves are knocked off.

The Hindoos are very fond of sandal-wood, of which, however, they know nothing, except that it comes from a far distant country, where there is one large tree of it, which no one can reach, on account of the number of snakes and Pisháchis, which are attracted by the delicious scent. The men who go to procure the wood are, they say, obliged to content themselves with trees of other species, which, by growing in the neighbourhood of the great tree, have become impregnated with its odour.

Brahma is supposed to write every man's lot, and the length of his life, on his forehead as soon as he is born, and at the same time he takes a slip of a palmyra-leaf, (the Hindoo substitute for paper,) and putting it behind his back, writes these circumstances upon it: when the number of days is expired, he breaks the leaf, and the man dies; hence the common expression, "His leaf is broken," meaning, he is dead. Brahma is said to write with his hands behind him, lest if he wrote in front, so as to look at it, he should be moved with pity at thinking how short the man's life was to be, and should lengthen it indefinitely. He lays up these records of men's lives *on* the sky-mountain.

Beyond the Himalaya mountains they place their Dévalóka, or "world of Gods." Man has never penetrated thither, for the mountains are an insurmountable, as well as invisible, barrier.

Below the earth is the Nága-lóka, or snake-world, all these snakes are governed by a king called *Nágéshwara* (lord of snakes); they are 3600 miles in length, and occasionally raise themselves on their tails and wave their heads round in a circle of 200 miles in diameter; picking up sheep, and whatever else may fall in their way. They believe also in beings half men, half snakes, who live in the water and are very good and benignant.

Those females who are raised above the necessity of daily labour, pass a considerable portion of their time in repeating or listening to these and similar legends; the rest of the day they spend in sleeping and eating, except that the younger ones amuse themselves with some pet animal, while the elder women play at some game of chance; but any useful employment, either for mind or body, seems unknown among them.

Their religious worship consists chiefly in attending occasional festivals in honour of their gods. On some of these occasions they rise before day-break, and make an early meal, after which they must not eat all day. Sometimes a whole day is passed in swinging, of which they are very fond, till it is dark; at others they take the deity in whose honour the feast is held (on one occa-

sion it is the stones they use for grinding their curry-powder!) and worship it, after which they feast.

The whole body of Hindoo females are degraded, uneducated, more ignorant even than the men, and more attached to the grovelling superstitions and religious rites of the nation.

In order to convey the light of Christian truth to females in so benighted and degraded a state, there is no other method, which, so far as I know, either has been or can be put in force, except that of giving a Christian education to them when girls. English ladies in general see nothing of Hindoo women, except their own servants; even if they did see them, little would be gained, for without a knowledge of their language, intercourse with them would be limited to signs. It might be supposed that the wives of Missionaries would find access to the native ladies in their own houses; but this is very rarely done, for opportunities occur but seldom. I have known endeavours to this end thwarted by the objection, "We should be very glad to see Mrs. —— at our house, and should like that our wives and sisters should know her, but the thing has never been done before, and we dare not begin the custom: it would bring great ill will against us from our neighbours." However, if the opportunity were obtained, as it sometimes may be, I know of only a few Missionary ladies in South India, who possess such a free use of any native

language, as to make such visits available occasions for clearly communicating religious truth. At first I was inclined to think that this general deficiency arose from a want of zeal and energy, but I soon found that the cares of a family, and household duties, added to the heat of the climate, were reasons to prevent even the most zealous ladies from making much progress in a native language.

At first it is very difficult to get parents to send their little girls to school: it is an unheard-of novelty to them, and the object to be obtained is not comprehensible. The upper ranks altogether refuse to send their daughters; it is only in a few cases, and after a length of time, that girls of this class find their way to the Missionary school. At first we are obliged to take the children of the lowest and poorest parents whom we can induce by personal influence, or by the temptation of being relieved from the child's expences, to give up their girls for the lady to take care of. The influence which these will have upon the people at large must of course be small, but there is the prospect that, when the natives of higher rank see that a female is capable of being educated, and notice the effects of their education, they will be induced to bring their daughters to the Missionary's wife.

The usual sort of school is a boarding-school; in which from a dozen to fifty little girls are kept and taught, free of expence to their parents. In

consequence of the prevalent feelings about caste, which would be injured by the girls living and eating in a European establishment, these schools, in a new Mission, are filled either with orphans, or with the daughters of the meanest of the people. When they first come, they not unfrequently resemble dirty little savages, rather than children of civilized parents. Cleanliness of person, and of dress, (which is supplied to them,) soon makes a great alteration in their appearance, and after a few months no sight can be more pleasant than that of the little Hindoo school-girl, with her shining black hair, her bright laughing eyes, and dressed in her tiny jacket and petticoat. In the Mission-compound, or field round the Missionaries' house, there is erected for the girls a substantial building, consisting usually of two rooms; in one of them they all sleep on the floor, the other serves as a school-room. A native woman acts as cook to the whole party, assisted by the elder girls in turn: she exercises also a general care over them, sleeping in the same room at night, and accompanying them to the river or to the pond two or three times a week when they go to bathe. The school-hours are usually from nine till twelve, and from one till four; between these two periods they take their dinner. One of these periods is usually occupied by the native school-master, who teaches them to read and write, and who, if

he is a Christian, as he is in all the old Missions, gives them a little instruction in their bible lessons: the other period is devoted by the lady to the children; they usually assemble in the verandah of the house, and there she teaches them to spin, sew, or knit, and converses with them as well as she can. They learn to sing hymns, and are ready scholars at their books; their little supple fingers enable them soon to prove very clever with their needles. Their opportunities for direct religious instruction are those of attending the family teaching given by the Missionary every morning, and the Sunday services. In Tinnevelly they attend the daily service in Church.

The result of such a school is particularly encouraging, especially where the children are daughters of Christian parents, as in an old Mission. They grow up quite different and superior beings to the women of their own class, and a marked improvement takes place in the management of their families, when they are married. Many cases occur, where the conduct of the young women gives their instructors every reason to believe that they have become altered in heart as well as in outward habits, and are true daughters of Christ.

When I visited Tinnevelly I had very pleasing opportunities of witnessing the beneficial results of a very excellent Mission school at Sátankulam.

"The most interesting thing we have seen in

this or in any other of the districts, is the education of the girls in the villages; it was begun by Mr. B., and the Rev. J. Devasagáyam has been adding to it: there are no less than seven village girls-schools, containing in all 250 scholars: yesterday the Rev. J. Devasagáyam had two of the schools marshalled out in his verandah for us to see and examine; there were sixty girls in one, and thirty in the other: it was a most pleasing sight to see the verandah filled with native girls, all able to read: the larger school was taught by two schoolmistresses, who had been educated in Mrs. B's boarding school, and were evidently very much superior to other native females: the eldest of them was a very fine intelligent young woman, of eighteen or twenty, who questioned the girls in our presence satisfactorily. The mistress is required to compose and write out eighteen questions every month to ask the girls: she went through some of these, and it was amusing and novel to hear little black girls talking about Asia, Africa &c. The other school was examined similarly, but the questions of the young schoolmistress, who had been a pupil of Mrs. B. in a day-school, were of a very superior character, and calculated to draw out the attention and thoughts of the children. I was told that, on the introduction of these schools into the Christian villages, there was some difficulty in getting the girls to come to school; but the pro-

mise of a half-penny-worth of cotton a month for each girl, induced the parents to let them come. The schoolmistress is always the wife of the schoolmaster or catechist of the village."

The Rev. John Devasagáyam (a native clergyman), in a letter dated March 31, 1845, thus writes regarding some of these schools. "I frequently witness in many of the children a promising christian spirit; they value the word of God, and shew a pleasing delight and attention when it is expounded to them. I trust many of them are praying children, and I know they teach to their parents and friends what they learn from the word of God, and do their best to advise them to keep the Sabbath holy. Our christian friends, who now and then examined and directed the schoolmistress to catechize the children, greatly approved it, and considered her as one who truly loves her Saviour. I feel also happy to say, that two young women who are married to two members of our Kadátchapuram congregation, have been instructed at Serappoor, when the Retford school was kept there by Mrs. B.; they are not only my regular communicants and members of our Bible class, but also exemplary Christians, and regular attendants of our morning and evening (daily) prayers. One thing I will boldly say, that you and your dear people will see many of our Retford school-children in heaven."

He forwarded also the following letter, from the teachers of the school above-mentioned.

TRANSLATION.

"An humble address made by presenting many *salaams* (compliments), to the Rev. Mr. B. at Retford, by Nyánapragásee the schoolmistress in Ambinagaram, a village belonging to the province of Tinnevelly, and by her husband Nyánapragásam, catechist. By the great mercy of our Lord God, and by your pious prayers, we are all enjoying good health, and instruct the school-girls of Retford-school diligently. When we consider your loving compassion upon us, we feel our great debt of gratitude to you, and our obligation to render hearty thanks to God. Although we are in a far country, and that we are a strange people, you have kindly pitied our poor condition, and lamented the ignorance of our nation. We know that you kindly pray to the Lord Jesus, who suffered and died for us on the cross, to remove that heathen darkness, and that the light of Christ's gospel may shine upon us. You have opened the way of knowledge by spending your own money in our country, that we and our countrymen may be saved from ignorance and obtain good knowledge. We have been several years ago like blind people, who are ignorant of letters and unacquainted about our Creator, but now those unhappy days are far removed. Our countrywomen are, by your benevolence, instructed to read the Gospel of salvation, and derive special

benefit from it, and learn to know God and our Lord Jesus Christ. Besides our school-girls being accustomed to read good books to their parents, (who do not know reading) they listen attentively to the sermons they hear in the church, and tell them to their parents when at home, and are able to say sacred hymns. We are also thankful to God for the temporal and spiritual benefits we receive from him in this school. We trust you will be informed of the fruit of your benevolence, by the letters of our worthy minister, and by several pious gentlemen and ladies who visited us. Rev. John Dévasagáyam, our respected Missionary, takes great pains that the children may have a good education. Thirty-four girls are now instructed in the "Retford school," of whom twenty-two read the Gospel, and make good progress in knowledge. Three of the elder girls, who were instructed in this school, have been already married. One of them is now appointed as a schoolmistress, under the Rev. G. Heyne, at Moodaloor. My husband and myself and our school-girls who are supported by your benevolence, are praying to the Lord daily for your prosperity. Beside favouring us with the continuance of your benevolence, we beg you to pray to God that he may graciously give to us his Holy Spirit, and his invaluable blessings. The benefit of your loving charity increases greatly; it is a tree in a garden that receives attention, shoots, gives flowers and good

fruits; so the children, who by your benevolence learn in this school, read the Gospel, and improve in knowledge and piety. We humbly beg you, our father, to consider us as your children, and commend us in your constant prayer to the grace and blessing of God."

Signed *Nyánapragásam,*
Catechist.
Nyánapragásee,
Feb. 18, 1845. Schoolmistress.

The plan of a female *day-school* with *heathen* children, is very rarely adopted, on account of its difficulties; the girls remain but a short time, are irregular in their attendance, and on leaving school are lost sight of among their heathen families.

In Madras however, there are one or two valuable schools of this kind. One contains more than a hundred children, the daughters chiefly of heathens and Roman Catholics; they are well instructed in reading and writing, and particularly in the Bible and in religious knowledge, also in needle-work of various kinds, by Mrs. Winckler, who is a proficient in the Tamil language, assisted by several native schoolmasters, and schoolmistresses. The latter have been brought up in the school themselves. The girls come to school morning and afternoon, and their tidy appearance is very pleasing to the visitor. When I last saw them, it was during the half yearly examination; and it was indeed delightful

to see about 150 little girls, (for two schools were gathered for the occasion) with their bright black hair, and sparkling eyes, and neat dresses, and to follow them in their sensible answers to the questions put to them in Tamil, by the Missionary who examined them. Their cheerfulness and their superior condition to that of their little sisters or relatives who staid at home, and the promise of good fruit, and of the dissemination of the truth in their families by their silent influence, made the heart glad. They generally make great progress, but the difficulty is to learn what becomes of them after they go away. There is however reason to hope that they are helping to leaven the class of persons from whom they come, and who consist almost entirely of those of low caste.

Within the last few years, the experiment has been tried by the Free Kirk Missionaries, of establishing a high-caste girls'-school, which has succeeded beyond expectation. The success may be traced to the large and excellent boys' school, in which the same Missionaries have been at work for ten or twelve years past; the boys and young men who have passed through this school, gradually became so impressed with a feeling of the degraded position of their women, and acquired such confidence in the Missionaries, that they were induced to send their sisters and daughters to them for instruction. In a great many cases the brother or the cousin brings his little relative to the school-house with him, and takes her back

again on his return. They receive very systematic instruction, first in their own language, and afterwards in English: they read the Bible in both, and sing English hymns: several of these dear children have boldly professed their faith in Christ, and been received into his church. The school prospers more and more, and as years pass by, with the blessing of God on the institution, fairly-qualified female teachers will be raised up in the school, to assist and to extend the work. About 250 respectable girls attend daily. There is the more encouragement from this success, because it gives reason to hope that a similar result will attend the movement in other English schools: in the school at Masulipatam, the notions of the young men on the subject of female education are already much altered, and we can look forward to the time when they too will bring their female relatives to the Missionary's wife for instruction.

Female education in India is peculiarly interesting in whatever form it is carried on, but yet on the whole, there is the greatest amount of pleasure derived from seeing the daughters of a Christian community being led onwards by teaching: for not only is it in this class that a school can be most efficiently conducted, but it is also of vast importance that that body, which is to be the leaven and salt of the whole neighbourhood, should be soundly and thoroughly raised from the degradatioin in which it once lay.

VIII.

ANSWERS TO OBJECTIONS TO BECOMING A MISSIONARY.

The old saying is true, "Where there is a will there is a way." Now it is too evident that among the clergy of the Church of England there does not exist a will to become missionaries; for the painful fact is only too plain, that they have not yet found out the way. Out of our 16,000 clergymen, about thirty have proved their will by their conduct. Our clergy will do anything for the heathen, except go to them: they will preach for them, they will pray, they will make speeches, they will beg, they will go about the country on their behalf, they will become district secretaries, they will toil, but they will not themselves go. They will do every thing except that which is most needed: they will procure every

thing except that which is most necessary, a supply of men. We ask for men, we entreat for them; but they will not come forward: in public and in private we press the subject upon our young clergy, but they prefer any curacy or any charge in England, rather than go abroad for the heathen.

In spite of all the interest and sympathy every where expressed at missionary meetings, and felt in the hearts of so many christians in England on behalf of the heathen, the Hindoos, the Chinese, and the hundred other tribes of the earth are still lying by the road-side, robbed and left half dead by Satan,—still good Samaritans cannot be found among our clergy to pour wine and oil into the wounds of those who are annually brought before their notice and thoughts, and who are in so many ways their neighbours.

There are too many words, there is too little work amongst us. Every young man has some one very good reason why *he* should not be the missionary. With one it is, "I have married a wife, and, therefore, I cannot come," his family ties hold him back: another has "bought a piece of ground, and must needs go and see it," ties of property restrain him, and he is unwilling, like Barnabas, to give up all, and be the Lord's Apostle. The excuses, be they good or bad, are numerous. Among them are the following.

I. "I am wanted at home: look at our large

towns ; see how inadequately they are supplied : I cannot conscientiously go abroad and neglect these nearer wants : To do so would be to take the children's bread, and to give it to the dogs, or at least to strangers. We must not neglect our heathen at home."

1. This objection, which is so very commonly brought forward by those who ought to know better, must mean one of two things. It either asserts, that we are not to send our forces of men and money to the heathen at all, until our own people are *fully* supplied ; or else it states that our duty towards the heathen is as well performed, or at least, no more neglected, than that towards our own countrymen at home.

Let the first assertion be allowed to stand as possessing any truth whatever, and what is the result ? Simply this ; that all Missionary Societies are wholly in the wrong : we ought to recal all our missionaries, in order to employ them at home, and to send out no more ; we ought to destroy the Gospel Propagation Society, and the Church Missionary Society, and every other Society for Missionary purposes : nor may we stop there : for mere consistency's sake, we must blot out the two last verses of St. Matthew's gospel, " Go ye therefore, and teach *all nations*," or we must apply some ingenious sophistry to shew that they do not mean what they evidently express : we must plainly declare that Paul and the

other Apostles were wholly in the wrong in going to foreign lands before ministers were settled in every town and village of Judæa; we must pity Brainard, Schwartz, Martyn, and others, whose praise is in all the Churches, as good, well-meaning, devoted men, but as wholly mistaken regarding their path of duty, and as having impoverished the Church of God by their absence, rather than enriched it by their missions. All this, and a good deal more, is the plain meaning of one side of this objection.

The other side, viz., that our duty abroad is already performed in its due proportion to our duty at home, is a view which rests only on ignorance. Doubtless the children have the first claim to the bread, and a claim to the largest part of it, but the dogs are not to be denied their share. For while our countrymen amount to sixteen millions, and the heathen, towards whom we have a distinct christian duty to perform, amount to at least 500 millions, our foreign obligations must claim some *large* proportion of our means. Allowing that our countrymen have fifty times as strong a claim upon us as heathens have, this would not reduce the amount of men and money to be given to the heathen to a lower proportion than *one third* of what we are able to give to our own people. At present the existing proportion of what we do give is about *one eightieth*. Nor must it be

forgotten that of the heathen nations to whom we are commanded to preach the gospel, there are at least three fourths in which the work is not so much as begun; while of the more favoured and remaining fourth, scarcely half a dozen have had the work completed among them.

It can only be ignorance of the position of Great Britain in the midst of the world which will allow any one to suppose, that out of our 16,000 clergymen, we owe to the *heathen in all lands* no more than 124 men. No one who will give ten minutes' consideration to the responsibility which God has laid upon our nation by commerce and dominion, can satisfy his mind that our due proportion of existing means is already given to this work.

Till, then, our missionaries are increased at least five-fold, let this objection about wants at home be laid entirely aside. At present it has no meaning, but a bad one, or a mistaken one.

2. The objection may be met in other quarters. Those who urge it usually allow the general duty of missions. Hence they bring themselves to a point from which they would most heartily shrink: they allow that God has given our country a duty to perform, but they assert that he has not given it means to do it. They imply that God will allow his church to suffer, in consequence of zealously performing a duty he has himself given it to do: or, in other words, that

God's promises will not hold good: that the Church of God may act liberally, yet not be made fat; that by giving, it may become poor. If there is any truth or meaning in the Scriptural commands to liberality, or in the commendation which our Lord gave to the conduct of the poor widow, who gave her last mite to the Lord's treasury, then the objection which any individual makes to becoming a missionary, because the church at home cannot spare him, is nothing more than one of unbelief. It may be a paradox, but it is a christian paradox and full of truth, that if we would have our supplies of godly ministers increased at home, we must hasten to send many of them abroad. The miserly spirit which would keep all our good things at home; the anchorite spirit of a church which would lead it to labour only within itself, was never blessed, and has no word in all the Scriptures to commend it. It is the spirit of unbelief and of cold want of confidence.

3. The sphere which many who make this objection are content to fill, is not such an one as that on which they rest their objection: they are content themselves to keep aloof from the crowded town: the sphere in which they work, is some country village, containing a few hundred people; which, if they were to leave it, would not, under the worst circumstances, be left entirely destitute of all means of grace. The sphere which is

offered to them, is a nation of millions: the work to which they are called is that of an apostle: their labours will bear fruit, not among hundreds, but among hundreds of thousands; not for their life-time, but for all generations. If they go not, millions will die without the possibility of hearing of salvation, who would otherwise, in this and succeeding generations at least, have the Gospel preached to them. The country clergyman who refuses to be a Missionary because of his present sphere, is refusing to enter on a work whose greatness cannot be measured, in order to cling to one, which in comparison, shrinks into but small importance.

II. Another objection is this, "I have no ability for being a Missionary: I am not ready at learning a foreign language;" or, "I have not those peculiar talents required for being a Missionary;" or, "I have but indifferent health."

1. The short answer to this is, *that if a man has no ability for being a Missionary, he has just as little for being a parish minister.* While, of course in some Missionary spheres, there is need for peculiar talents, energies, and skill; in many others, the humblest talents, the most ordinary powers may be of the greatest service. The man who can labour in simplicity, weak in energy perhaps, and not brilliant in his mental powers, yet preaching Christ's Gospel to a few poor country people—the man who can break up

the bread of life in his poor way, from door to door, will find an ample sphere and fit occasion for doing the very same work among the young Christian congregations of Tinnevelly or Krishnagur. The master-mind, the man of energy will not find his labours thrown away in the same fields, or in struggling among the opposing heathen. There is room in the Missionary field for every sort and style of labourer, just as there is in the ministry in England. The one great requisite is, *devoted love to Christ.* The following are the views on this subject of the two men, who of those now alive, are perhaps best qualified to express a judgment upon it, "A heart devoted to Christ,—an entirely evangelical spirit,—a love to the souls of the heathen,—a tender cast of mind,—good sense, (a most rare quality, but most invaluable,) and superiority to indulgence and secular aims, are the chief qualifications. Amongst a variety of men different measures of talent and piety will prevail, but the essentials must be the same in all." * "It is not talents or learning, or wealth that can qualify or fit you for so exalted an honour [that of being a Missionary]; it is simple faith, genuine repentance, holy love, stedfastness of heart, and a single eye to his glory,—these are what are wanted, and these are given from above." †

* Letter of the Bishop of Calcutta to the Society for Propagating the Gospel, 1834.

† Sermons preached at Southborough, by the Rev. J. Tucker.

2. Few persons in England are at all capable of judging of their powers of learning a foreign language; even the modern languages, which we learn in England, are learnt as dead languages; those which Missionaries have to acquire are living ones. The person who may be most incapable of acquiring the one, is often very ready at the other. But at the worst, the objection ought to weigh very little: a person who is very quick at acquiring a living language, may, in the course of a single year, be able to make himself useful in a Mission among heathens: a person of average powers will probably be two years; and in case any one be really slow in acquiring it, he may be two years and a half or three years in making the same progress; it is merely a question of time. Nor is the time so spent to be counted as lost: it is also occupied with gaining an acquaintance with the heathen mind and religious views, without a knowledge of which a Missionary may do more harm than good.

3. The question of health is one which often needlessly frightens people in regard to Missions. People talk as though there was something unhealthy in the very fact of being a Missionary. It is true, a person in certain states of weak health, may be ill suited to stand the hotter parts of India, yet what scenes can be more suitable for a tender or invalid clergyman than New Zealand, the Neilgherry hills of India, the

Cape of Good Hope, or Ceylon? The simple fact that a clergyman is an invalid in England, is so far a presumption, that his sphere of work lies in a more healthy climate. One who suffers from the cold raw damp of our country, who is tried by the effects of sluggish circulation, why should he hesitate to seek the warm, the genial, and dry atmosphere of a tropical land? How many persons are labouring on in England in weakness and discomfort, who in India, or some other climate would be full of life and activity. The consumptive cough, the relaxed throat, bid a man to seek for health abroad. Italy is not the only healthy spot, Madeira is not the only island, where strength may be sought. One who shrinks from the heats of India, often overstated, why should he not gladly welcome the deliciousness of New Zealand? Only a few months has elapsed since an acquaintance of my own was hurried away by his medical advisers to Ceylon: they regarded him as a comsumptive patient, they dreaded an English autumn and winter, but in the warm soft air of Ceylon they anticipated for him health, long life, and enjoyment. Not long ago there appeared an advertisement in the "Times," from a medical man returning to India, who proposed to escort any consumptive person who might be desirous of "taking advantage of the sea voyage, and the *beneficial*

effects of that climate for the recovery of their health."

At furthest, no man can conscientiously allow this point to operate as a positive obstacle to his undertaking Missionary work, until he has consulted an able physician upon the subject, and *one who is personally acquainted with the climate* to which it is proposed to go. Until a negative has been pronounced by a fit medical adviser, the objection is scarcely an honest one.

III. At other times the objection is made, "Any one will do for a Missionary sphere; you need not look among our clergy for Missionaries; surely you do not need an University man for this purpose." Or, "We will not grudge you any men you may find in our University, but you know you have no right to expect them here; they have come here to receive a high education for exercising the ministry in England, you cannot expect them to throw this away on India."

The simple matter of fact is, that, as far as human means go, Missions essentially want a proportion of University men. If the question were to arise whether our highly-educated Christian men are most needed in the work of the Church at home, or of that of Missions abroad, the evidence of Scripture would decide in favour of the latter being the greatest need. The uneducated Peter, James, and John, remained for the purpose of building up the Church at home:

Paul the learned, Barnabas the country gentleman, and Luke the physician, were selected, in the wisdom of God, for the Missionary employment of extending the church abroad.

However, the details of Missionary work are such as ought to convince us of the serious mistake of this objection.

1. We want men ready and capable to plunge into the midst of heathenism, and there alone and on their own responsibility, fight the fight of God against an hundred opposers. The Hindoos are, it is true, unlearned, ignorant, and unskilled in European tactics of discussion ; yet they are an exceedingly acute and clever people, and occasion the necessity of a corresponding tact and acuteness in those who have to deal with them in their heathen state. An acquaintance with our western philosophies, can be no mean advantage in giving to us a more rapid understanding of the kindred metaphysics and religions of our eastern friends. The systematic habit of making ourselves familiar with the minds, and belief, and mythologies of nations foreign to ourselves, which a high education will have given us, will give the best assurance that we will not shrink from becoming familiar with the heathen minds and tone of the Hindoos.

2. In England, a clergyman walks in a path chalked out for him : he begins by working under a rector, or in the plans of a predecessor : if

sudden difficulties or doubts come in his way, he has ready opportunities of seeking the advice of some one who has experienced similar ones; nothing is new in his career, although it may be novel to him. But a Missionary is often like a traveller placed without a guide in a trackless desert; by his own wisdom must he mark out the course in which he has to walk; in the majority of cases he is almost alone in his ministerial position, or his companion is as inexperienced as himself; he has no pattern according to which he may work; all must come from himself; there arise daily new questions and points to be decided, which he had little dreamt of in England; and yet many reasons make it desirable that a Missionary should begin his work when young. Whatever preparation therefore will give a man knowledge of others, wisdom, prudence, and habits of decided action, that is the training which is fitted for a Missionary among the heathen.

3. A Missionary may be called to be not only an Apostle and a pioneer, but a Bishop; with his thirty or forty catechists, and as many congregations under his superintendance, with his schools, and "care of all the churches," he is one whom we are bound to provide, shall be stored and prepared by the best means in man's power.

4. The work of translation, of translating the

Bible, or books of instruction, is one which necessarily falls upon the working Missionary. It has never been supposed that this is a talent which came by intuition; for what purpose are our ripe and sound scholars growing up in our Universities, if some of them are not to devote the talents given them in their education, first to the acquisition of a thorough knowledge of a language spoken by heathens, by working among them, and then to the translation of God's word into a form intelligible, and agreeable to the reader, and faithful to the original. Surely it is for this purpose, and not for easy enjoyment as tutors or professors, that many of them have received their education.

5. The schoolmaster is abroad in India as elsewhere. The people in the large towns are not and will not be content with inferior village education: it is not fair to leave our young churches in Sierra Leone, in Hindoostan, or New Zealand, with no higher instruction than that which an elementary school affords. Superior schools, in which English literature is opened to the pupils in English, are being established, and must soon be more widely spread. If we require for our grammar and public schools in England, men of a highly furnished education, why should not the same be most suited for schools of similar calibre among heathens?

IV. Many a young clergyman when urged to

consider the personal duty of becoming a Missionary, finds a ready reply in stating, "I am in an important sphere of usefulness, I am in a Missionary position at home, I have a new district church, I have a parish given to me; I cannot leave this to go out of my own accord to seek for other work."

It is true some persons may, from the circumstances of their position, be called to remain where they are, but a vast number are by no means called to do so, nor do they themselves think that they are, except when the proposed removal is to a Missionary sphere.

How many are there of those that easily satisfy themselves with this answer, who either really contemplate permanently remaining in their present sphere, or will actually remain there five years, or would remain there five weeks if a valuable and important opening were to be made for them in some other part of England? For example, of these permanently fixed curates who cannot leave their important spheres of work to be missionaries, how many would positively refuse to accept, I do not say a rich, but an important living? Which of them would not leave his interesting country curacy, where "every thing is to be done, and he is the chief means of carrying the knowledge of Christ to the people," in case there should be offered to him a large church and parish in Birmingham or Manchester?

Only a few would refuse to leave, *a very few.* Or again, a man is already settled as incumbent in an important parish, he has curates under him, and he daily feels more and more how much is to be done, and how much he may do. But from some unexpected cause he receives the offer of a vacant Bishoprie in England, or in the colonies. Will his parish withhold him? The instance would be a rare one.

Yet when, not a Bishoprie, but an Apostleship,* when not the superintendance of some English diocese, but the planting the gospel tree in the midst of a nation of millions is offered to him, he finds a ready reason in the fixity of his present position, or in the importance of his present duties.

When this reason has been presented to me by any one, I have often felt inclined to ask, "Brother, are you dealing honestly with your conscience?"

V. Some excuse themselves or their friends on the ground, "You want men of peculiar faith, a missionary spirit; indeed I do not think I have

* "I trust it will not be deemed overstraining an argument to observe that so far are the Apostolical and Episcopal offices from being identical, that they are essentially different: the special business of the former being to found new churches, and to bring unbelievers to the knowledge of the gospel; that of the latter, to govern the churches already established, and to take care that the word of God be rightly divided to those who are already in the faith."—Archdeacon Hare's Victory of Faith and other Sermons. Sermon x. p. 328.

faith to be a missionary, I could not make the sacrifice."

It is true the missionary field does need men of faith; so also does the pastoral sphere equally; so does the whole life of a Christian. There is not, as some would seem to suppose, a missionary standard, and a "common-christian" standard; nor is it allowable for men to remain satisfied with the latter and not aspire to the former. God's requirement is an entire surrender of the heart, and any one who willingly and knowingly is living at a lower stage of faith, or in a state in which he *will not* make a sacrifice for God, has reason to doubt not only of his possessing a missionary spirit, but a Christian spirit at all. When God called Moses and Jeremiah, he would not hear of their excuses on the ground of their deficiencies. He who made the man, will He not give him faith to do the work to which he calls him? Is the pastoral work in England, the charge of a parish containing some thousands of ignorant souls, so easy an employment that a man can be satisfied to remain in it in a state of weak faith, and yet refuse to enter upon missionary work, because it needs a higher exercise of faith?

VI. Akin to this objection is the honestly-spoken one, "I dread the hardships of a missionary life, for myself or for my wife," or, "I am married, and a missionary life is too trying for one in such a position."

However, the easiest answer to this, at least in reference to India, is, that these *hardships do not exist*. In my visits to some fifty or sixty missionaries in South India, I have not seen, nor in my four years of residence in that country have I experienced, nor in reference to modern days in that land, have I heard of, one peculiarly missionary hardship or suffering. There is the trial of the climate, it is true, and that also of absence; but these are *European*, not *missionary* sufferings; that is, every European in the country, the Governor-general and the youngest ensign, undergoes them equally with the missionary, and no one has peculiar reason to complain of them. Again, there are the sufferings and sorrows and anxieties of a ministerial character, but these we only have in common with most of our brethren in England, and we do not hear *them* blazoning their sufferings to the world at large. These united form the beginning and the end of the sufferings of a missionary life in South India, and it were indeed a reproach to our Christianity, if men should shrink from undergoing these, while hundreds of their brothers and relatives are annually rushing into them, merely for the sake of a maintenance, or from some vague feeling of the pleasure of a foreign life.

However, the simplest plan of dissipating a groundless fear, is to describe the details of a missionary's life and his position in South India.

A missionary, after a passage in a magnificent ship, or still finer steamer, arrives in Madras to find himself welcomed among strangers with even greater warmth and more kindness than he has enjoyed among friends in England. A few days or weeks enable him to prepare for his journey to his up-country station: he travels thither either in the wearisome palanquin, or by the still more tedious method of riding, and lodges in some lonely yet comfortable bungalow, at the end of every stage of ten or twenty miles: but he knows that if he were the highest grandee in the land he could travel in no other way. Arrived at his station, he is again kindly welcomed by the Europeans who may be resident there: if the station is an entirely new one, he may, in a few cases, have to superintend the building of a comfortable house to live in, but more usually he either occupies one which has been built by his predecessor, or rents one of those which are ordinarily occupied by the higher ranks of the Europeans. He has now a good house over his head, containing two or three large sitting-rooms. and as many bed-rooms, with adjoining dressing and bathing-rooms, and situated in a field, (called "a compound") where he may make his flower garden, and have his vegetables and his fruit-trees.

His furniture is similar, allowing for the differences of climate, to that which he has been accustomed to in England. Well-made tables,

chairs, couches, book-cases adorn his sitting rooms, while his bed-rooms have their large commodious beds, hung round with musquito curtains, and all the other usual furniture. The appearance of the whole house bears to that of the wealthiest European officers in the place, the same relation which a commodious rectory bears to the Hall of the Squire of the parish : the style of it is neater, more tidy, more comfortable, than that of many of the residences of his fellow-countrymen. He now surrounds himself with servants; probably he has come out to India with the resolution of dispensing with the crowds of attendants who, as he has heard, fill an Indian house, but he soon learns that it is true economy to employ servants to do that which can be done by them, rather than to waste his own valuable time or that of his wife in mere household details. If a married man, he possibly may have his gig or small carriage, at all events he must have a horse or stout poney for his own use. His dress is just the same as that of the civilians in India; his food is plain but good, and very similar to what he has been used to in England. During the day, his comfortable house is his home, and he is but little more exposed to the sun than his countrymen in the civil service, and not so much so as those in the military service. From the Europeans who reside near him he receives the greatest of kindness; among them he

often possesses dear, valuable, and christian friends; he is treated with the respect due to his position, and not unfrequently a Missionary has more honour, and more attention paid to him than he would receive as a clergyman in England. Some Missionaries are stationed at a distance from all their fellow-countrymen, whom they consequently see only at intervals, but most of those in South India have opportunities of seeing more European society of their own rank than they have time to make use of. At Masulipatam we have had an advantage over several Missionary stations in the number of our countrymen residing there, though there are other places again where the number is greater; we have always about thirty Europeans of the upper ranks there, military officers, civilians and medical men, and though the society changes with a rapidity unknown in England, we have scarcely ever been without several valued friends with whom we enjoyed much profitable religious intercourse. On the whole, Missionaries in South India are as well, or better off, in regard to society, than the English clergy who are settled in country-parishes; in regard to medical attendance, they have a decided advantage. When the Missionary goes among the natives, he is received with respect and deference: unless he foolishly, by his own conduct, destroys these feelings towards him; his white face, and European dress will always procure for him the

respectful "salaam" from the passer-by, and obtain in conversation the address of "your worship," "your honour," "my lord," or even "my god." It will depend upon himself whether he prescrves the acquaintance, and respectful friendship of the natives of the highest ranks, who will from the first, be ready to honour the "European gentleman."

The Missionary in South India enjoys comforts which very many clergymen in England are without, and as far as his outward convenience is concerned, he is as comfortable,—heat and other annoyances of climate excepted,—as any christian man could wish to be. In these respects I could not desire to exchange places with any one in India. A Missionary has this advantage over a chaplain, that while the latter is frequently removed to a new station, hundreds of miles distant from his old one, and in the course of his annual duties, has to make fatiguing journeys to the amount of a thousand miles or more in the hot plains of India, the former is settled in one spot, his operations lie for the most part in a narrow sphere,he *possesses what no other European in all India ever enjoys—a home ;* and he is able to surround himself with home comforts, and to indulge in home feelings and associations.

His income is amply sufficient to supply every needful comfort as well as want, and to maintain him in his proper position and rank. In South

India the Missionaries of the Church Missionary Society, receive from £160 to £300 a year, varying according to the circumstances of their family; besides a house, travelling expences and several contingent advantages for themselves and their family, which considerably increase the available value of their income, and set their minds at rest in regard to money-matters.

VII. The objection however, does not always come from the party himself, who is urged to be a Missionary. It is his parents, his relations, his friends, in perhaps a few instances his wife, who strongly oppose his leaving his native land.

This indeed, is not an excuse, nor is it an objection; it is nothing else than plain disobedience and opposition to God's will.

A young man about to enter orders, has reason to believe that God is calling him to do the work of an Apostle to the Gentiles rather than that of a pastor in his Church: his parents however, no sooner hear of it, than they expressly withhold their consent to it, or his sisters entreat him not to take so rash a step, or his friends suggest every argument that they can think of to make him take a different view of the subject. Their motive is, *their own wishes and feelings:* they will feel pain at the continued absence of one so dear to them: they consequently would rather have their own feelings spared, and their own comfort undiminished, than give up what is very pre-

cious to themselves, in order that thousands on thousands of idolaters, in this and in coming ages, may have the Gospel preached to them. They quietly and deliberately prefer their own temporal advantage to the eternal profit of thousands: they do not hesitate to choose rather that *they* should be comfortable, than that *Christ* should be glorified: they care not how God's great purposes of making Christ a light to lighten the Gentiles be thwarted, so long as their own purposes of convenience, or of love, or of comfort, be carried out.

Where the friends or parents are professedly worldly-minded, there is no occasion for wondering that they should put every obstacle in the way of one who is dear to them going abroad as a Missionary. If he was going as a cadet, or a writer, or a chaplain, or a surgeon, they could understand an object in it: it is within the limit of their comprehension; if money or rank is to be gained, they see a good reason for the departure of their son: but if it is only the saving of the souls of the heathen,—if it is only fulfilling God's command,—if it is only adding to the glory of Christ's name,—if it is only helping forward the accomplishment of the most magnificent prophecies,—if it is only preparing the way of the Lord and hastening his second coming, they cannot understand how a young man can be so foolish as to sacrifice his prospects in life, and

leave his affectionate family for no better object than this! The course of worldly-minded parents is consistent; their thoughts being of the earth, earthy, it is not to be expected that they should comprehend spiritual or heavenly objects. But what shall be said regarding the religious parents or friends who take a similar course? I know an instance of a young man who had just finished his university career, and was preparing for orders; his attention had long been drawn to Missionary subjects, and at last he came to the conclusion that he was called to offer himself as a Missionary; on mentioning it to his parents, who were, I am told, religious persons, they would not hear of his going abroad as a Missionary, they could not part from him, and the consequence was that he staid at home. Within three years from that period, I met his younger brother, who had just arrived in India, and for whom his parents, refusing an elder brother to Christ's service, had sought and obtained a cadetship in the East India Company's service! With such cases as this before their eyes, what can the worldly-minded part of our people think of the honesty of our religious classes, when they profess a zeal for Missions, and declare that no post is so honourable as that of a Missionary? How can we expect irreligious people to regard or honour a Missionary's life, when they see its warmest advocates refuse to

enter upon it themselves, or to allow their sons or daughters to do the same.

Do such parents, month by month, declare, that "they submit themselves wholly to God's holy will and pleasure," and feel no sting of conscience in refusing a son to Christ's service? Have they never read how that the Bishop at the ordination of this their son, declared to him that the office of presbyter into which he was entering, required he should "seek for Christ's sheep that are *dispersed abroad*," as well as "for his children who are in the midst of this naughty world?" Do they not know that when he gave himself to be God's minister, he a second time devoted himself to be a soldier of Christ to do his bidding, to go where he sent him, to speak what he commissioned him to say, and to labour where he placed him? Surely these our religious friends and parents must be walking altogether by sight instead of by faith; for has not God promised, "There is no man that hath left house, or *brethren*, or *sisters*, or *father*, or *mother*, or *wife*, or *children*, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, with persecutions; and in the world to come life everlasting?" The parent who refuses to let his son go to be a Missionary, because of personal feelings, has by so doing "set to his seal that God" is false. God promises in the plainest terms that he shall not be a sufferer by

the sacrifice : the parent deliberately disbelieves God, feels sure that he will be a sufferer, and consequently will not make the sacrifice. Little do such parents know how great privileges they are refusing for themselves, and what happiness and grace they are denying to their offspring. The evidence of a family who have believed God, and made the sacrifice, may be taken to the effect that God *has* fulfilled his promise, that blessings both temporal and spiritual *have* come down on those that went abroad, and on those who willingly sent them, that to recal those whom they sent, would be a greater grief than it was to bid them "God speed," on their first departure.

When children ask their fathers for bread, they do not give them a stone ; yet the churches at home act with less humanity. Missionaries abroad write home with earnest entreaty for more *men*, the churches answer their request by sending them *money :* the language of one now in India is this : "You are quite right in making it a point wherever you go, of urging the want we feel, not so much of funds, as of actual and personal service. How amazing is it that so few should be found ready to sacrifice any thing in this cause ! The poor make sacrifices, I believe, and give up their comforts, and would be ready, many of them, to forsake their houses, for they are "rich in faith," says St. James. But that so few educated men of respectability, of family,

of good prospects come forward, startles me. Is it that there is little love of souls among them, little and but superficial views of their obligations to Jesus, little apprehension of his glory and of peace in believing, little knowledge that self-sacrifice is the greatest and most exquisite pleasure upon earth, when made for Jesus? I wonder that clergymen in full orders do not come out; why should they not? I see nothing in the world to hinder them. *They will come as Chaplains, why not as Missionaries?* I cannot understand how they can stop at home: they will plead with their people for Missions, and give of their substance, why not give themselves?"

When a Missionary, in the midst of his work, looks back to his native land, longing for companions in his work, and wondering that none come, the various objections which men make to becoming Missionaries themselves, or to giving those dear to them to be Missionaries, come into his recollection; and with a heavy heart he remembers that though some of these objections may be valid in some particular cases, yet taken as a whole, and as coming from the lips of the mass, they mean nothing, and are nothing but a cloak for unwillingness to suffer for Christ, and an opiate for the conscience. Unwilling as he is to think hardly of his brethren at home, he cannot hide from himself the fact that, in every

other branch and department of foreign service, except that of a Missionary life, these very objections are felt to be lighter than air, and are blown to the winds by both parents and sons. He remembers the comfortable parsonages of England, with their flower-gardens and fruit-trees, and the quiet country village lying close at hand, and the sunny May evenings, and the bright green fields glowing in the yellow light, and the cheerful winter-evenings, when the curtains are drawn close and the little children are playing beside their father and mother by the light of the fire; he remembers all this with a sigh. Not that he regrets the loss of it; God forbid he should do so, when he has given up the lesser comforts in order to receive higher blessings; but he remembers them with a sigh, because he knows that it is the possession or the prospect of these comforts that makes a missionary life so uninviting to our young clergy. It was the saying of a very valued friend, "The reason why you cannot get more missionaries to return with you to India is that every one in England is seeking to *make himself comfortable*." And yet this is not the worst: the love of comfort doubtless is strong, but it is sacrificed from time to time to other motives. In India I have been grieved to hear christian friends attribute it to the love of money; "Offer them large incomes," they have said to me, "and you will

have as many Missionaries, of the right sort, as you can find room for: they will leave England for a chaplaincy of £600 a year and a retiring pension; and if they will not come to be Missionaries on £200 or £300 a year, what other reason can be given for their refusal but a pecuniary one?" I have been grieved to hear this, because I could not contradict it.

I have known men come to India as chaplains, and gladly rejoiced in their coming as true and faithful servants of Christ, who were the sons of widowed mothers, others who already had a family of children, others who had sickly wives, or whose own health was not strong; others who had left large spheres of usefulness in England to come to minister to a few hundreds of christians in India; others who were men of high talent and honours; it is plain that these and similar objections, weighed but little with them or their relatives: nevertheless, each of these objections have more than once been urged to me as insuperable, nay, as objections connected with duty, by men whom I have asked to become Missionaries.

The plain truth is this, that when a cadetship, a writership, a surgeoncy, a chaplaincy, or any other *lucrative* appointment, is offered to any one in England, neither he nor his friends can see any obstacles in the way: but if the appointment be that of a Missionary, which is

less lucrative, obstacles arise so rapidly as to compel the parties hastily and decidedly to determine to refuse it. Yet it so happens that there is not one objection (save the pecuniary one) which can be urged against the latter appointment, which is not equally valid against all the former ones.

The conclusion of the Missionary's homeward reverie is full of melancholy; his prayer is, "Stir up, O Lord, the *wills* of thy faithful people."

FINIS.

LEONARD SEELEY, THAMES DITTON.